



# MISSIONS

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## The American Baptist Foreign Mission Society

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# MISSIONS

## A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

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CORRESPONDING EDITORS FOR THE SOCIETIES: WILLIAM B. LIPPHARD  
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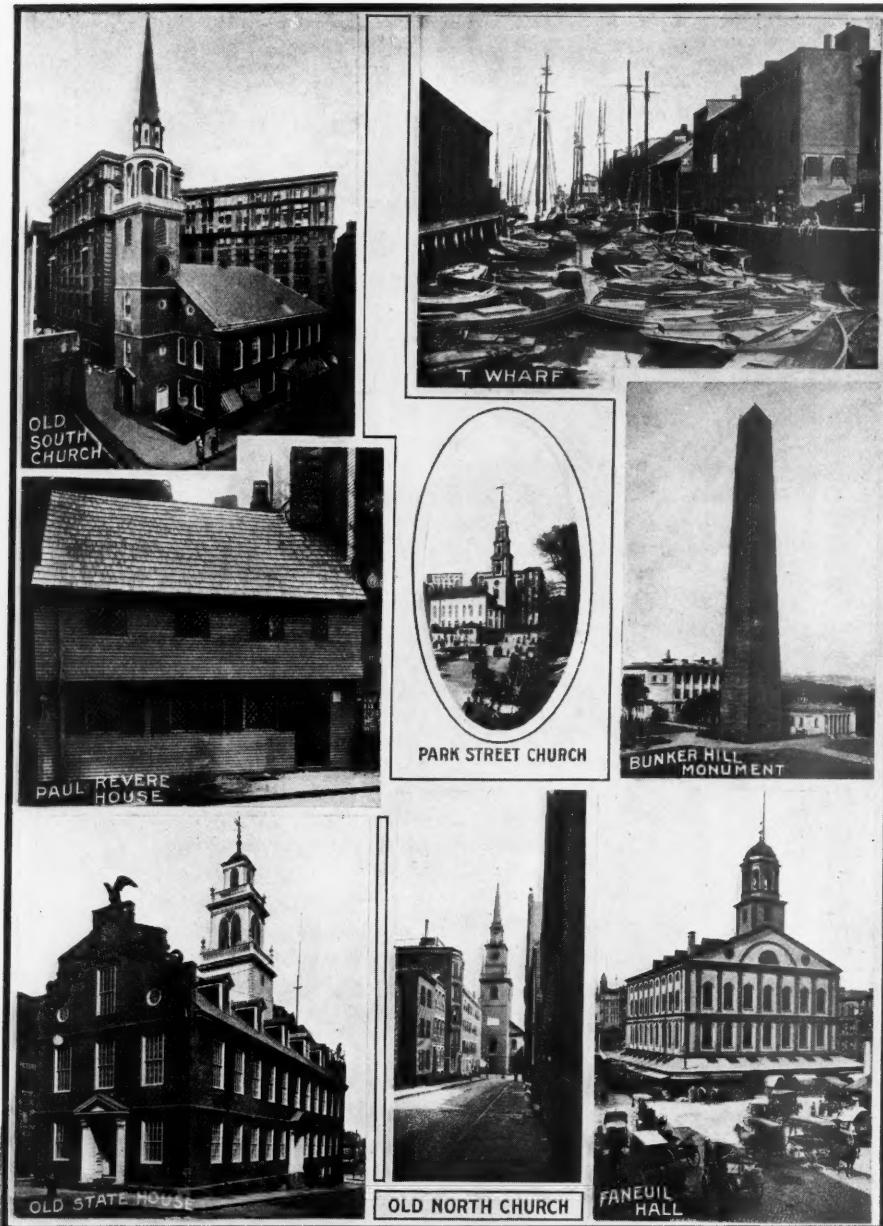
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BOSTON, MASS.



PREACHING THE GOSPEL TO THE HEATHEN

Frontispiece to "The Origin and History of Missions," in two volumes, large octavo, compiled and arranged by the Rev. Thomas Smith, Minister of Trinity Chapel, London, and the Rev. John O. Choules, A.M., Newport, R. I. Forming a Complete Missionary Repository. Published in Boston in 1832 by S. Walker and Lincoln and Edmands. From these volumes we take also the illustrations, Seizing of Dr. Judson, the Baptism of Kristno, and Drowning a Leper. They are quaint and interesting.



**HISTORIC PLACES YOU WILL WISH TO SEE IN BOSTON**  
(From "Our Wonder World," by courtesy of Geo. L. Shuman & Co.)

# MISSIONS

VOLUME 5

JUNE, 1914

NUMBER 6

## Our Centennial Greetings



HINDU WOMAN WEARING  
THE "SARI"

WITH this Centennial number MISSIONS extends greetings to the Baptists who will gather to celebrate the completion of a marvelous century since the organization of our Foreign Mission work. Contrast the missionary magazine now in your hands with that published in 1814, and you will find proof of the progress that is equally significant in all lines save one — and that one fundamental — the line of spiritual vigor and faith in the gospel as the power of God unto salvation. In that one respect we might well say, "Back to Judson!" There was an immediacy in the zeal of our first missionaries, a sense of the lost condition of the heathen, a readiness to sacrifice everything for the salvation of sinners, that has never been surpassed since the days when the first apostles and preachers of Christianity sounded forth their message. Our age needs more of the older spirit to meet the larger opportunities and obligations of the new day.

In this number we have gone largely to the beginnings of the century, not with view to dwell in the past, but to bring its lessons to bear upon the present and future. We believe our readers will be glad of the glimpses given them of other days. We reproduce some of the quaint illustrations of the missionary books of generations gone. We give striking incidents in the lives

of the Judsons. We have sought to bring some of the atmosphere of those days in Burma over into these days in America — always with the purpose of inspiration.

In our views of Boston, as well, we have obtained some of the rare and old illustrations, through the kindness of our constant friend, Mr. Charles E. Goodspeed, who has freely opened to us his remarkable collection of old prints. Those who come to Boston will see for themselves the city as it is. We are confident that they, and thousands who cannot come, will be interested to see what once was in the tri-mountain city.

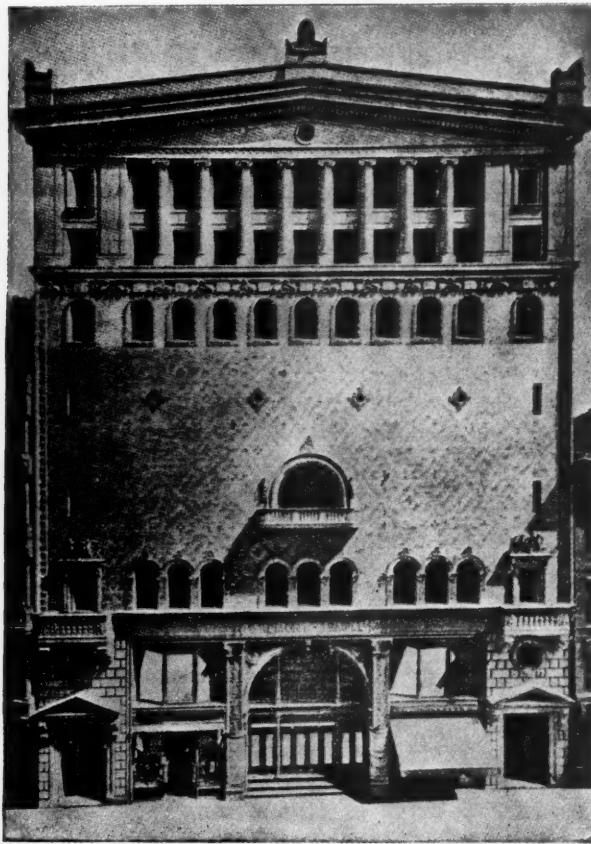
Our readers will find one solid contribution to Baptist history in the article on "Judson the Founder of American Foreign Missions." Mr. Carman has done a fine piece of constructive work, and should go on with his historical researches. A Baptist historian is greatly needed, and has a most interesting opportunity just now. That we are making history rapidly, the readers will agree, as the pages are turned. We hope you will also agree that this is the very best number of MISSIONS yet.

The portrait of Dr. Judson which forms our cover is an exact reproduction of a photograph taken from the painting from life by Healey in 1845. The original is in the Board Room of the Foreign Society, and is the best of all the likenesses.

## Boston, the Centennial Convention City

BOSTON is a very easy city to get about in, despite the stories concerning its narrow and crooked streets. It has plenty of such streets, nevertheless the stranger has no need to lose his way or go

Summer and Winter streets to the corner of Tremont. Winter Street is a continuation of Summer from Washington to Tremont, the name changing for a single block according to the old custom. There



TREMONT TEMPLE, WHERE THE JUNE MEETINGS WILL BE HELD

wrong. Park Street Church, the point to which all Conventioners are expected to make their way in order to enroll and get their assignments, is located at the corner of Tremont Street and Park Street; and to this "Brimstone Corner," as it is commonly known, the subways bring the trolley cars from all directions, making it one of the chief distributing centers of the city. From the South Station to Park Street is a ten minute walk straight up

is no direct trolley line from the South Station to Park Street, the cars on Summer which pass the Station turning off on Washington, leaving a block to walk. Cab or taxi fare from the station to Park Street Church is fifty cents each person, with hand baggage.

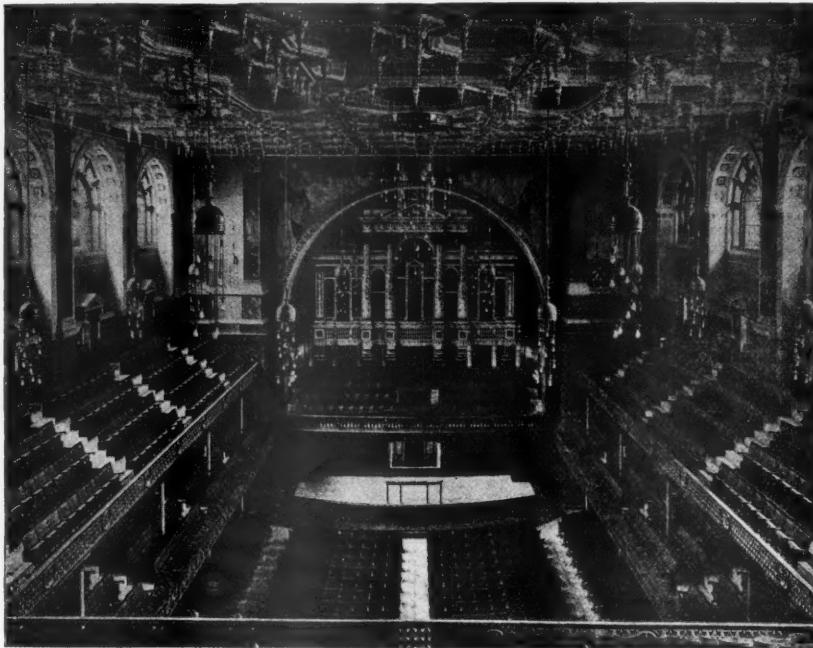
From the North Station to Park Street Church there is a subway connection, which lands you at Park Street directly. The walk is not so direct as from the

South Station, although not difficult if you follow Hanover Street to Washington, go on Washington to Bromfield, and then turning to the right go one block to Tremont, when Park Street spire will be seen to the left. Bromfield ends at Tremont, the old Burying Ground lying directly in front. All trains come in either at the South or North Stations, and it is easier to remain on board until the terminals are reached. Wait for the call "South Station," therefore, and do not get off at either "Back Bay" or "Huntington Avenue" call. In other words, stay until all get out, for the trains go no farther.

Once at Park Street Church, the way is easy. Tremont Temple is only about one good block away on Tremont Street. The Ford Building, where the Foreign Society, the Woman's Home and Foreign Societies, and Missions, have their offices, is a trifling walk from the Temple—just up Beacon Street one short block to Somerset, one block to the right on Somerset to Ashburton Place, and another block on Ashburton to the Ford Building, which

is on the corner of Ashburton and Bowdoin, and opposite the State House Park. It is pleasanter to continue on Beacon to the State House, then turn to the right on Bowdoin. At these three points—Park Street Church, Tremont Temple, and Ford Building—all the meetings will be held, and here will be the various committee and banquet and other rooms.

The official headquarters are at the Hotel Bellevue, which is on Beacon Street, between Somerset and Bowdoin, a minute's walk from Tremont Temple. The Parker House, a first-class hotel with limited accommodations which must be engaged long in advance, is next door to the Temple. Other houses of the best class are from eight to fifteen minutes' walk distant, or a short ride in the subway. From Copley Square, near which a half dozen of the best hotels are situated, it is a delightful walk through the Public Garden and across the Common to the Temple. The rooming houses are largely located in a district which can be reached by subway cars in eight to ten minutes from Park Street.



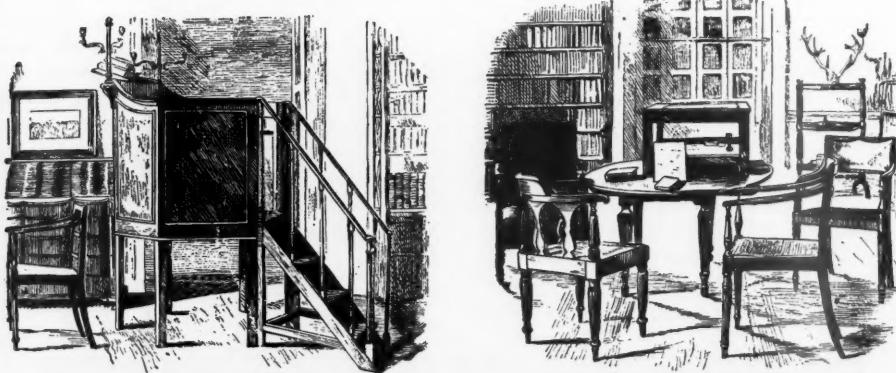
INTERIOR OF TREMONT TEMPLE, SHOWING PULPIT AND ORGAN LOFT

The acoustics are very perfect, and the room is beautiful



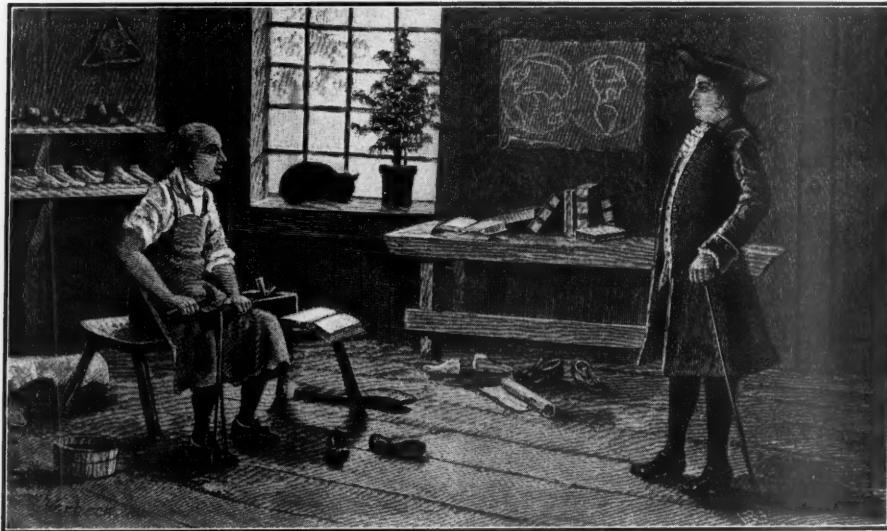
### The Origin of Baptist Foreign Missions in England

THE JUBILEE AND CENTENARY MEDALS FOR THE CELEBRATION IN 1892



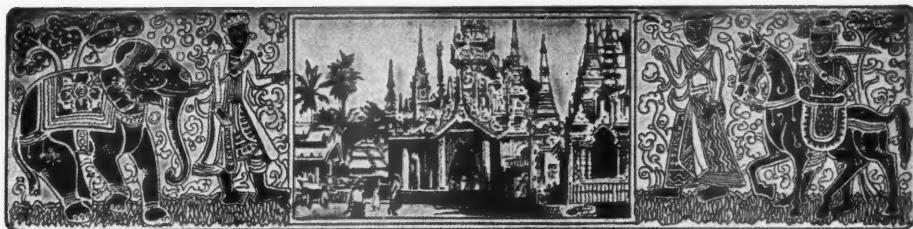
DR. CAREY'S PULPIT AT SERAMPORE

CHAIRS OF CAREY, MARSHMAN AND WARD



ANDREW FULLER'S MOMENTOUS MEETING WITH WILLIAM CAREY AT MOULTON

Fuller had stepped in, perhaps, to ask Carey to fasten a shoe-buckle, when he saw hanging against the wall a large map of primitive make, on which Carey had traced with a pen the boundaries of all the nations. There began foreign missions. Picture from Hervey's "Story of Baptist Missions," 1884.



## Judson the Founder of American Foreign Missions

By Augustine S. Carman, D.D.

THE READER WILL AGREE THAT MR. CARMAN, WHO HAS GONE TO THE ORIGINAL SOURCES, HAS MADE OUT A VERY STRONG CASE, AND FURNISHED A HISTORICAL CONTRIBUTION OF MARKED VALUE



HAT of course is not at all the traditional view. In connection with the "Haystack Centennial" at Williamstown, Mass., in 1906, the mistaken traditional view was committed to imperishable rock by the inscription on the "Haystack Monument" which reads, "The Birthplace of American Foreign Missions," assuming that from Samuel J. Mills and his companions in 1806 arose the specific impulse for foreign missions which resulted four years later in the organization of the American Board. The Haystack monument should properly commemorate what may be considered as the beginning of the Student Volunteer Movement, and Mills was doubtless its moving spirit. But the purpose of that movement was limited to missionary work on this continent. It was Judson at Andover, several years later, who standing at first alone in his purpose, succeeded in bringing several of his companions, among whom were some of the Haystack men, to his view, and then led the leaders of his denomination to the

organization of a foreign mission board and the sending out of himself and his companions. The proof lies in a full and explicit statement reluctantly wrung, like Paul's self-vindication to the Corinthians, from the modest Judson in 1819; and in an equally explicit statement, in a letter of Mills to Gordon Hall in 1809, three years after the Haystack Prayer-meeting, that his missionary purpose had not previously to that time reached beyond the Western Continent. Both of these statements will be here reproduced, and it is found that many incidental proofs strengthen them.

There are clear indications that careful students of missions, both Congregationalists and others, from time to time during the past century have felt the doubtful character of the traditional view. Many of the statements upon which the tradition rests have been corrected, but it has been done piecemeal, and with a pardonable disinclination to undermine any of the pillars of missionary enthusiasm, so that, as not infrequently happens, the tradition has itself survived the demolition of its proofs. Moreover, the Baptists, and especially the great-souled son and biographer of Judson, have deprecated anything that seemed like an appeal to denominational pride, remembering the

original suggestion of William Carey in writing to American Baptists of Judson's adoption of their view of baptism: "I trust that American Baptists will not glory over their Congregational brethren." But, indeed, in this matter it was not Judson the Baptist but Judson the Congregationalist who set in motion the enginery of organized American Foreign Missions. It was from the heart of New England Congregationalism that both the student volunteer impulse led by Mills and the organized American Foreign Mission movement led by Judson sprang. In general the Congregationalists bore the astounding defection of their first and leading foreign missionary with "amazing grace," and early joined in the tribute to his missionary heroism. Indeed, there is a wealth of evidence, which this writer hopes to present at another time, of the existence of a fine spirit of denominational comity in the missionary beginnings of a century ago, which, quite contrary to the prevalent assumption, is scarcely exceeded to-day. At any rate the passion for historic accuracy, which is one thing that has increased immensely in the century, should cause us to seek the truth, no matter how many of our eloquent periods may be punctured thereby; and fairness to the memory of one who gave himself in living martyrdom to the cause of American Foreign Missions should forbid our failure to give him his deserved and long deferred credit as its founder. As a matter of fact, Baptists are as derelict in this regard as any.

The writer has studied in connection with this subject four historical volumes of the American Board of Commissioners for Foreign Missions published respectively in 1842 and at the semi-centennial in 1860, the seventy-fifth anniversary in 1885, and the centennial, in 1910, of the organization of the Board; the memorial volume of the Haystack Centennial in 1906; the Memoir of Samuel J. Mills, published by his friend Dr. Gardner Spring within two years after the death of Mills; the Journal of Mills's missionary journeys in America; the early volumes of the Baptist Missionary Magazine from 1803 to 1816; Serampore Letters, from Dr. William Carey to the Rev. John Wil-

liams of New York covering the period in question; the Life of Judson by his son; some early volumes of *The Panoplist*, and many other authorities, from those contemporary with the events down to the latest writing evoked by the Judson Centennial. It would require a volume fully to set forth the facts. All that can here be attempted is the statement of a few of the most salient.

#### AN ANECDOTAL CONSCIENCE NEEDED

The development of what might be called the anecdotal conscience is a crying need of public discourse. A good illustration is, like beauty, assumed to be "its own excuse for being," and so daringly is this assumption held that one speaker on being reminded of the tenuous relation which subsisted between his thrilling illustration and the facts is said to have exclaimed, "So much the worse for the facts!" The evolution of many an anecdotal illustration as it passes through the mouths of a versatile succession of speakers is comparable only to Virgil's description of the marvelous growth and itinerary of Rumor. This tendency, whether conscious or unconscious or subconscious, is one to which religious oratory is especially susceptible, and may help to account for the rise and persistence of the erroneous tradition in question. Here it is, as it appeared after fifty years in the historical discourse of Dr. Mark Hopkins at the semi-centennial of the organization of the American Board, in 1860 (Memorial Vol., p. 17):

"A boy overheard his mother say, that she had devoted him to the service of God as a missionary. . . . When this boy was converted, his thoughts immediately turned toward missions. He entered college, and in connection with the study of the geography of Asia, the idea of a mission to that continent was suggested and revolved. At a stated prayer meeting held at hours when most students are either engaged in sport or are doing nothing, this idea was presented. Driven by an approaching thunderstorm from the grove where the meeting had usually been held, they took shelter behind a neighboring haystack, and there in the language of one

who was present, 'Mills proposed to send the gospel to that dark and heathen land, and said we could do it if we would' . . . So they prayed and continued to pray and consult together through that and the following season. Then a society was formed, the object of which was, in the language of its constitution, 'to effect, in the person of its members, a mission to the heathen.' This was the first foreign missionary society on this continent. A similar society was soon formed at Andover, by Mills and those who went with him, and from that a proposition was made that resulted in the formation of the American Board." Is it strange that so confident and circumstantial a statement from such a man should have perpetuated the tradition, in spite of the fact that the data for the correction of this brilliant blend of truth and error were extant?

#### THE HISTORICAL FACTS

Mills doubtless owed, as does many a modern missionary, his initial impulse to his missionary mother. But his *Memoir* clearly shows that with her, as with other American Christians of her time, the "American Missionary" was a missionary in America. The evidence is explicit. Dr. Spring, in the *Memoir*, p. 10, makes the original statement as follows: "His attention was directed to this subject by remarks which in his childhood he had often heard from the lips of his mother. She was a *missionary woman*, and frequently spake of Brainerd, and Eliot and other Missionaries; and as she dwelt upon the glorious cause in which they were engaged, he once heard her say respecting himself: '*I have consecrated this child to the service of God as a missionary.*'" But the "glorious cause in which they were engaged" was solely that of missions to the American Indians, who were commonly called "heathen." It is this use of the term "missionary" and "heathen" in the restricted sense which has misled some who have assigned to the words their later and larger significance. Dr. Spring himself appears to have been led into this error, though his book furnishes the data for its refutation.

The suggestion that the idea of foreign

missions had its origin with these young men from their study of the geography of Asia in the classroom is not taken from Dr. Spring's *Memoir* and could hardly have arisen among those familiar with the religious atmosphere of the opening nineteenth century. Missions had existed in Asia for more than a decade before the Haystack meeting. American Christians were intensely interested in them; were in constant communication with the missionaries, and contributed very largely to the Bible translation work of Carey and his associates at Serampore, nearly \$6,000 being contributed by various denominations in America "almost unsolicited" in the years 1806 and 1807 alone (Bap. Miss. Mag., Dec., 1811, p. 104). Dr. William Staughton, a Baptist pastor in Philadelphia at that period, had been one of the founders of the original missionary society at Kettering in 1792 and contributed half a guinea to its famous first offering. He and many others were in constant correspondence with the missionaries. Moreover, English missionary recruits were obliged, on account of the opposition of the East India Company, to sail not directly from England to India but *via* America, and spent much time in American cities, arousing the deep interest testified by the offerings named. But it was assumed that the personal missionary labor of American missionaries was to be limited to the American continent, where there was indeed a vast pagan field. Dr. Carey himself in a letter to Dr. Staughton, July 30, 1807 (Miss. Mag., March, 1808, p. 5) says explicitly: "It has always been my opinion, that all in America, whose hearts the Lord stirs up to this work, should either go to the Indians on the back parts of their own country, or to the neighboring islands, Cuba, Santo Domingo, etc." And after the conversion of Judson and Rice to Baptist views he writes to Rev. John Williams from Calcutta, Dec. 20, 1812, urging the formation of an American Baptist Society to support them, saying: "I think this circumstance opens a new scene of duty to our Baptist brethren in America; and though I am persuaded that their proper sphere of action is among the Indians of North and South America and in the West India Islands,

yet this extraordinary call should not lightly be passed over." (Serampore Letters, pp. 145, 146.)

#### THE EVIDENCE FOUND

That Mills became interested in world-wide missions, as were so many in America, is certain. That he occasionally expressed this interest appears from the evidence, although his biographer, Dr. Spring, confesses (*Memoir*, p. 19) that there is very little to be found among his own papers to support the theory of his agency in the origin of the foreign mission movement. Even the second edition\* of the *Memoir* (1828) repeats the statement without qualification. It appears certain that the plans proposed to himself and his companions involved missions on the American continent alone, and this fact explains the absence in his writings of evidence that he held the early purpose ascribed to him, or that the society growing out of the Haystack meeting was the first American foreign missionary society, since it was not a foreign missionary society at all.

Mills contemplated, as others before him had done, as early as 1772, the education of negroes and other foreigners from pagan lands in America for a return to their own country as missionaries to their brethren. He was instrumental in establishing a school for this purpose in 1816 which survived for a few years. His interest in this work seems to have been first aroused by finding a native Hawaiian youth at New Haven, during his brief stay at Yale in 1809. He proposed educating him to go back to his own country as a missionary, and suggests that this may eventually, "in a few years," lead to the establishing of an American mission there, clearly stating, however, that this would be to extend "our views and labors further than we have before contemplated." This is in the letter to Gordon Hall, dated Dec. 20, 1809:

"Shall he be sent back unsupported, to attempt to reclaim his countrymen? Shall we not rather consider these southern islands a proper place for the founding

\* It is the paging of the second edition here used, though the quotations are identical in the two editions.

of a mission? Not that I would give up the heathen tribes of the west. I trust that we shall be able to establish more than one mission in a short time, at least in a few years; and that God will enable us to extend our views and labors further than we have before contemplated." (*Memoir*, p. 50.)

Thus it appears that more than three years after the first Haystack Prayer-meeting Mills states definitely that his plans had not previously included any but missions to American Indians, and the suggestion of a possible further extension of endeavor is made only tentatively, is referred to an indefinite date in the future, and is made secondary in time and subsidiary in importance to the home mission purpose. Even this faint foreign mission purpose seems to have grown dim, for when the immortal four young men presented at Bradford in June, 1810, the paper which led to the organization of the first foreign missionary board in America, it contained a query as to whether these young men should direct their purpose to the Eastern or the Western world. It would seem, from a comparison with Judson's account below, that this query must have been inserted in deference to the feeling of Mills, for when the Board favored the foreign field, Mills alone of all the young men did not offer himself, even upon his graduation later, for foreign service. He did useful missionary and promotional work at home in the interest of many helpful movements. He was deeply interested in the work of the African Colonization Society, and while on a tour to Africa in the interest of this Society, died in 1818, beloved and mourned by all who knew him. He was deeply imbued with the missionary spirit and aroused that spirit in many others. He appears to have been, as Luther D. Wishard points out, the originator of the student volunteer band, even though its purpose was limited to America, but he clearly was not the originator of American Foreign Missions.

#### JUDSON'S OWN STATEMENT

If we will now take the explicit and circumstantial statement of Judson himself, the outline of the argument will be com-

plete. It is only necessary to say that the statement is contained in an open letter to his father, the Rev. Adoniram Judson, Sr., written from Rangoon, June 1, 1819, published in a pamphlet by Lincoln and Edmands, Boston, 1820, and bound in with the writer's copy of the *Missionary Magazine*, Vol. III. It was called forth by a published attack upon his motives in making the denominational change, one jarring note in the remarkable harmony of Christian spirit which even so trying an event as Judson's change could not long disturb. Judson clears himself absolutely from the charge that he has been actuated by injured pride; and the whole matter might well be forever forgotten but for the fact that it fortunately drew out the only clear and explicit statement of the founding of the American Board and enables us properly to place the credit therefor. The essential statements are as follows:

"In order to clear up this matter to perfect satisfaction, it will be necessary to make certain statements which may appear boastful—statements at which my feelings revolt, and which I should never have been persuaded to present to the public but in necessary self-vindication. . . .

"When my attention was first turned to the subject of foreign missions, I stood entirely alone. The professors at Andover, neighboring ministers, and my fellow students, all, to a man, discouraged and discountenanced the proposal. Even the fact that at a distant literary institution the minds of several students had for some time been subject to similar exercises was unknown to me. In this situation I remained several months, condemned by all, and not unfrequently ridiculed and reproached. And even after the Williams College students removed to Andover and fell in with my views of an Eastern mission (their views having been previously confined to the West), and even after some of my own standing were awakened on the subject,—at the time when, despairing of all countenance and support in my native country, I opened a correspondence with the London Missionary Society, not a single student would so far commit himself as to unite

his name with mine. But in time I gained the ear of a dear classmate, whose family circumstances, however, prevented his personally engaging, and through him the ear of his venerable father; and on the encouragement received from him I ventured (in which I was joined by three of my fellow students) to lay before the Massachusetts Association, the paper which first made the missionary designs public. This paper, with my representations and conversations, and those of my associates, originated the Board of Commissioners."

With this explicit statement of Judson, that of Mills's letter to Gordon Hall agrees, The lack of evidence of Mills's foreign missionary purpose noted by his biographer, and his failure to offer himself for the foreign service are fully explained thereby. The equivocal use of the terms "missionary" and "heathen" explains in part the rise of the erroneous tradition. For the rest it is not strange that when the beloved Mills died, the first of the young student volunteers to pass away, and the leader of the student volunteer movement in its home mission phase, in generous but uncritical fashion his friends should have begun to attribute to him not only the large credit which was his due, but also the credit for the inception of the organized foreign mission movement which belonged to the then somewhat discredited Judson. The writer, and all who wish the truth, would be glad to know if there are any facts which tend to disprove these statements and to vindicate the old tradition.

#### JUDSON KINDLED THE FIRE

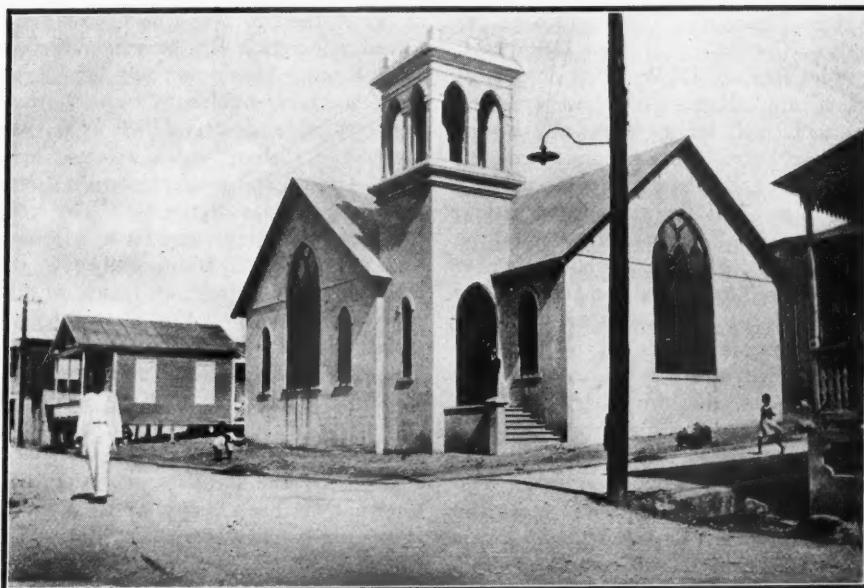
Just as there are missionary movements all along the Christian centuries from Apostolic days, so in America missionary impulses far antedate the nineteenth century. Jonathan Edwards issued a call to prayer in 1747 "for the advancement of Christ's kingdom upon the earth," which, reprinted forty years later, is said to have been one of the main influences accounting for the Carey movement. The Stonington (Conn.) Baptist Association issued in 1786 what was practically a call for a weekly concert of prayer for foreign missions (see Vail, *The Morning Hour of Baptist Missions*, p. 73); the

Massachusetts Baptist Missionary Society at its origin in 1802, and the Congregational Missionary Society of the same state by amendment in 1804, made constitutional provision for the extension of their missionary work beyond their own land if the way should open; and we have seen the intimate relation subsisting between America and Carey's work in India for more than a decade before the organization of the American Board. The work of the London Missionary Society also had deeply interested Dr. Worcester and others. But just as the Christian world sees in Carey's movement a distinct and specific entrance upon a new era, "the beginning of missionary organization," so it discerns in the organization of the

American Board of Commissioners for Foreign Missions the definite beginning of a foreign mission movement in America. The foreign mission spirit had had a disembodied and generic existence as a part of the germinant and altruistic spirit of Christianity itself. It would sooner or later have gotten itself a body in any event; but as a matter of fact it was in 1810 that it was actually individuated and born in the formation of the American Board; and under divine Providence it was Adoniram Judson who singly caught the foreign mission fire, kindled it in a few of his fellows, and with them communicated it to the fathers who formed at Bradford the first foreign missionary society on the American continent.



JUDSON IN THE TABERNACLE CHURCH, SALEM, ON HIS ONE HOME VISIT IN 1845



THE NEW CHURCH AT CAROLINA, PORTO RICO

## Baptist Progress in Porto Rico

By Robert E. Farrier, D.D.

WHO VISITED THE ISLAND AS THE SPECIAL REPRESENTATIVE OF THE BOARD OF THE HOME MISSION SOCIETY  
AT THE INSTITUTE DEDICATION



MARKED stimulus has been given to the Baptist cause in Porto Rico, and a decided advance made in its equipment for service, by the dedication on Sunday, April 12th, of a beautiful, commodious and well located church at Carolina, and on Monday, the 13th, of the Grace Conaway Institute for Christian Workers at Rio Piedras. The latter has a location most suitable for the work, — just across the Military Road from the campus of the Insular University. The building is attractive in appearance and sufficiently imposing to lose nothing by contrast with the University buildings. It will provide accommodations for the family of the principal, and rooms for thirty-two students. There are now thirteen students.

The dedication of the Institute called

together the largest and most distinguished assemblage which our Baptist cause has seen on the island. Long before the time of service there were present more people than the Assembly Hall could hold; but seats were reserved for the invited guests.

The program was in two parts, one in English and one in Spanish. The writer, representing the Home Mission Society, presided at the former, and Dr. A. B. Rudd, superintendent of missions in Porto Rico, at the latter. The program was as follows: Prayer by Rev. C. S. Detweiler; Scripture Reading by Rev. J. R. Cepero; Address of Dedication of the building, in the name of the Society, by Robert E. Farrier, D.D.; Address of Acceptance by A. B. Rudd, D.D.; Address of Welcome by Hon. Enrique Acosta, Mayor of San Juan; Addresses by Dr. Arthur Yager, governor of Porto Rico; Mr. F. Flagler, Dean of Arts Department of the University; Mr. Garwood, principal of the Normal Department of the University;

## MISSIONS

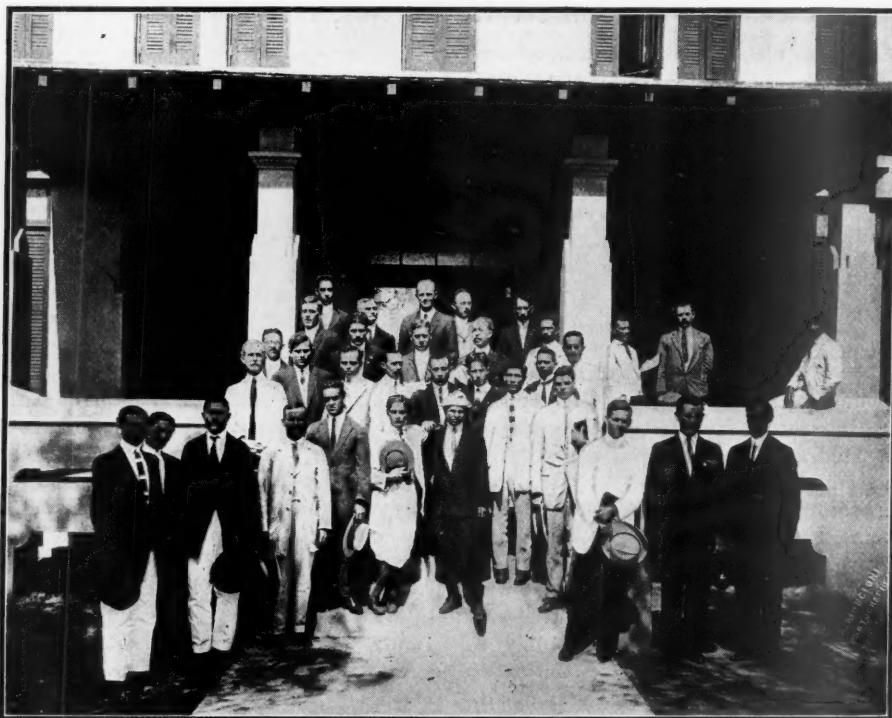
and Hon. Emilio del Toro, Judge of the Supreme Court; and the Dedicatory prayer by Rev. P. D. Woods, principal of the Institute. Refreshments were served in the social hall by the wives of the missionary workers; a brass band furnished the music, and there seemed nothing lacking to give full dignity to the occasion, unless, as Mr. Farrier said, it was the absence of Dr. H. L. Morehouse, whose heart and hand had had so much engaged in the whole project.

The building is a memorial to a deceased daughter of Mr. and Mrs. B. F. Conaway, of Los Angeles, who with Mr. and Mrs. A. D. Birch of the same city gave \$10,000, while other friends of the work gave the balance of the \$25,000 required. The structure is attractive and will meet the requirements of the school for many years. At the same time it will furnish a headquarters for all the Baptist gatherings on the island.

The church at Carolina is a commodious structure, located near the very

center of the town, and well built of reinforced concrete. By personal oversight, Dr. Rudd, Superintendent of Baptist Missions, was enabled to have the building erected and completed at a much lower figure than any contractor would bid. The dedicatory services were deeply interesting and enthusiastic. The people filled the building, the lawn adjoining and the street in front, and gave close attention to the program, which consisted of: Invocation by the Pastor; Prayer by Rev. E. L. Humphrey; addresses by Dr. Farrier, Dr. Rudd, and Rev. J. R. Cepero; sermon by Rev. A. M. Diaz; and prayer of dedication by Rev. Daniel Echevarria.

Certainly the Baptists may thank God for what He has already wrought through the noble band of workers in Porto Rico. The men from the States are good men and able. They love the work and are loyal in their labors. The Porto Rican pastors are showing themselves equally devoted and loyal. We have men now



PORTO RICO MISSIONARY SUPERINTENDENTS, NATIVE PASTORS AND STUDENTS

at work who in a few years will make marked progress in the uplift and transformation of the life of that whole island. Our Superintendent of Missions, who has worked so patiently and faithfully for fifteen years on that field, deserves the gratitude of the people. His noble helpers on all the fields are only beginning to see the results that will follow in increasing measure.

We in the States should pray for the work on that island of our adoption.

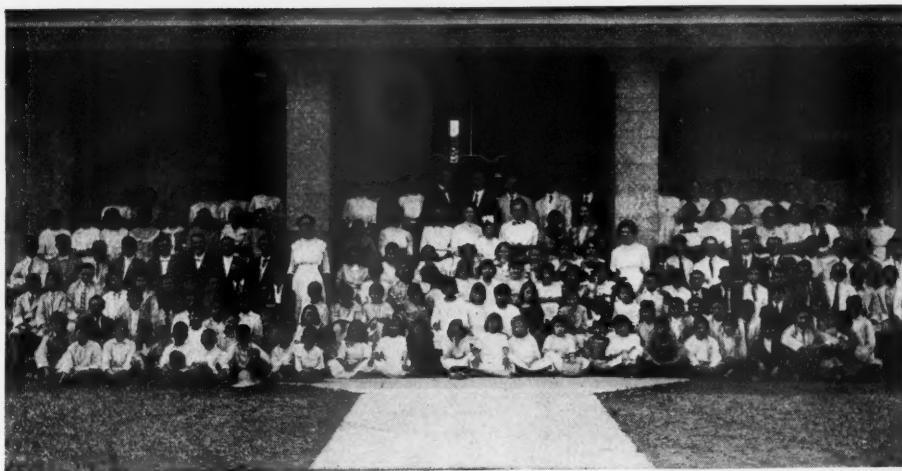
The Baptists have an excellent territory, right through the middle of the island, in which to do a most effective and far-reaching work. The people in the mountains and plains are recognizing the truth of the Gospel, and are showing full confidence in our Gospel workers. Converts are now desiring to become missionary workers. They are yearning to go over into Santo Domingo and tell the people there of Christ. Thus the seed will soon be scattered and other harvests gathered.



## Two Glimpses of the Work in Cuba



GROUP OF SUNDAY SCHOOL CONVENTION DELEGATES FROM PROTESTANT CHURCHES IN CUBA



GROUP OF STUDENTS AT OUR BAPTIST SCHOOLS IN EL CRISTO, EASTERN CUBA



SEIZURE OF DR. JUDSON. READ THE STORY IN "ANN OF AVA"

In her account, Mrs. Judson says: "On the 8th of June, just as we were preparing for dinner, in rushed an officer, with a dozen Burmans, one of whom we knew to be an executioner, from his spotted face. He seized Mr. Judson, threw him on the floor, and produced the small cord, an instrument of torture. I caught hold of his arm. 'Stay,' said I. 'I will give you money.' 'Take her too,' said the officer; 'she also is a foreigner.' Mr. Judson begged they would let me remain. The executioner, with a kind of hellish joy, drew tight the cords, bound Mr. Judson fast, and dragged him off I knew not whither. What a night was now before me!"

## In Burma's Prison Pen

A THRILLING STORY THAT MAKES REAL THE TERRIBLE EXPERIENCES WHICH JUDSON SHARED IN THE LET-MA-YOON PRISON AT AVA AND AT OUNG-PENLAI DURING THE BURMESE WAR OF 1824; PUBLISHED FOR THE FIRST TIME IN DECEMBER LAST BY THE "RANGOON GAZETTE"

THE correspondent of the *Rangoon Gazette*, signing himself "Theophilus," who furnished this most interesting story of an eye-witness and participant, says: The following extracts are taken from a letter, dated December 31, 1849, which has lately come into my possession. It was submitted to the Honourable East India Company by Henry Gouger, who in 1824 fell into the hands of the King of Ava, when the war broke out in that year between the Burmese and the British.

Henry Gouger's story is not only thrilling and charmingly told, but it throws a good deal of light on prison life under the Burmese monarchy.

At the outbreak of the war, Gouger, who was a wealthy merchant, was residing at Ava. Apparently no effort was made by Government to warn British subjects of the impending hostilities. Consequently Gouger and several others, including two Americans, were seized. Gouger lost the whole of his fortune, which consisted

of a lakh of rupees, of which Rs. 60,000 was borrowed. He remained two years in prison, and at the end found himself beggared by the interest on the borrowed money.

News of the capture of Rangoon reached Ava on the 18th of May, 1824. The excitement among all classes was extreme. Long unaccustomed to any reverses of fortune, the pride of the court and the people was unbounded, and victory was looked upon as certain. Gouger was soon arrested and placed in stocks in a prison called the Taingdan (the Royal Shield). After that he was removed to a prison in which prisoners likely to suffer death were placed. It was appropriately called the Let-ma-yoon (hand-shrink-not) from the frequency and cruelty of tortures and murders perpetrated within its walls. Gouger's story can best be told in his own words.

"My heart sank within me as I entered the gate of the Let-ma-yoon prison and was delivered over to the custody of the wretches who guard the prison. They were seven or eight in number, all of them malefactors whose lives had been spared at the place of execution on the condition of their becoming common executioners. The more hideous the crime for which he was to suffer, and the more hardened the criminal, the fitter instrument he was presumed to be for the occupation he was henceforth to follow. Such was the gang who now rudely dragged me within the gate and placed my feet in three pairs of irons. I am probably correct in my conjecture that neither you, sir, nor any of the Honourable Court have ever had the opportunity of becoming acquainted with the construction of a pair of Burmese fetters, and that your imagination therefore will carry you to those wholesome restraints in which a gang of convicts are enabled to perform a day's labour with comparative comfort. My fetters were by no means of this easy construction. The iron rings which were beaten round the ankle were united by two links of a length barely sufficient to admit the heel of one foot to reach the toe of the other. Walking was consequently impossible, even if such an exercise had been permitted, and the pain

I endured in common with my fellow sufferers, from this close confinement of the links, without intermission for nearly two years, may be imagined, but cannot be described.

"How shall I describe the interior of that fearful prison which was destined to be my dwelling place for eleven weary months. Although it was a beautiful afternoon, between 4 and 5 o'clock, the prison was so dark that for some time I could not distinguish objects in it. At length I discovered it to be a room forty feet long by thirty feet wide, the floor and sides planked, and raised between two to three feet from the earth by posts. The stench was such as no one can describe. I afterwards learned that since the prison had been built it had never been washed or swept, and this I can readily believe to have been the case, as during my occupancy of eleven months no attempt whatever was made to cleanse it. As may well be imagined, the place was teeming with vermin, which soon reconciled me to the loss of my clothes. Here to my surprise I found a fellow countryman, Mr. Laird; and in a short time they brought in Mr. Rodgers, an old gentleman who had been resident forty years in Burma; and Mr. Judson and Dr. Price. Also two Mohammedans, who we afterwards heard were placed there merely as temporary spies on our secret conversation. They were released after a day or two without having any treasonable practices to reveal. . . .

"The hour of three o'clock in the afternoon, which was announced by the sound of a powerful gong hung in the palace, was the time at which such of the prisoners as were to suffer death, or to undergo examination by torture, usually had to meet their fate. When this solemn sound was heard, a deathlike silence reigned within the prison, none of its inmates knowing whether it might not be the knell to summon him to his last account. The wicket opened, and the only intimation the miserable object was given of his approaching fate was the direct step of the executioner to his victim, whom he seized and hurried from the prison, usually without a word. Then the door closed, and those who were left behind began to breathe more freely.



MRS. JUDSON'S (ANN OF AVA'S) VISIT TO HER HUSBAND IN THE DEATH PRISON, WITH HER BABY MARIA IN HER ARMS (FROM A WOOD CUT)

"This very day, the first of my inauguration to the mysteries of the prison of a despot, afforded a specimen of the scenes which were of almost daily occurrence. A young man had been accused of robbery in the house of a chief of rank. Whether the accusation was well grounded or not I had no opportunity of ascertaining. His guilt, although denied, appeared to be assumed, and the object of examining him by torture was to extract from him the names of those who were his accomplices. The culprit was seated on a stool, his legs bound tightly together with cords above the knee, and two poles inserted between the legs forced them apart, with such exquisite pain that the sufferer fainted. Still no confession had been wrung from him. Cold water and shampooing were resorted to, to restore animation, and preparations were made for a second attempt. The unfortunate man's fortitude was subdued, and he accused two wealthy traders as his associates. . .

"In a few weeks a party of Bengal sepoys, numbering about a hundred, were brought into the prison and lodged for the night. As no additional ventilation was afforded, we were fully prepared for a repetition of the tragedy of the Black Hole in Calcutta. Everyone broke out

into a profuse perspiration, and from the extreme difficulty in breathing during the whole night, which was felt by all the prisoners, we certainly escaped very narrowly from a like catastrophe. These men belonged to the detachment under Capt. Noton, which was unfortunately cut off at Ramoo. They were removed the following day to Banman. Eight hapless beings among them, who, expecting better treatment, represented themselves as native officers in the 45th Bengal Native Infantry, were on that account left in durance and in fetters with us. Their sufferings were excessive. They did not appear to possess the same moral courage or capacity of endurance which characterises the European. Only one out of the eight survived the first month. . . .

"You will not be surprised, sir, to learn that sickness followed in the train of sufferings like these. After being three or four months in prison I was attacked with dysentery, the consequence of irregular and insufficient diet, aided perhaps by dirt and impure air. Without medicine to relieve it, the disease made rapid progress, until my emaciated appearance excited compassion even of the hard-hearted jailers, who permitted me to

sleep at night, and indeed for some weeks to live outside the cells. One evening while lying in this deplorable condition I was abruptly informed by one of the jailers that I must at once return to the inner prison. The slight exertion exhausted me and I fell to the floor on the spot where the men deposited me. I was afterwards told the reason for this act of cruelty, which will appear hardly credible. If a prisoner dies within the walls of the inner prison, his body is rolled in a mat and carried to the adjoining grave yard. If he dies in one of the outer cells, he is buried in the same manner, but in the one case the mat is paid for by Government, in the other the expense falls on the keepers! The value of the mat was at the most sixpence. The jailers apprehending my immediate death and knowing I had not a farthing left wished to save the cost of the mat."

#### AT OUNG-PENLAI

After more horrors, all the prisoners were moved to a prison at Oung-penlai near Amerapoorah. "At Oung-penlai we mustered eight, by the addition of Mr. Lanciego (a Spaniard, whose nationality had hitherto saved him), a native Portuguese, and a Roman Catholic priest. The prison was a lonely house beneath which bundles of faggots had been placed, indicative, as we naturally supposed, of an intention to burn us in the building. Not a word relative to our fate could be extracted from our taciturn jailers, who seemed to take a savage delight in beholding our alarm. Hungry and faint with fatigue of the journey we were driven into this prison, our feet having been previously fettered with three pairs of irons. They were then placed in movable stocks, which were hoisted up about three feet from the ground for the night. The whole of this night we were anxiously expecting some indication of our approaching fate. It passed, however, without incident, and in the morning we discovered our fears of burning were groundless. In this prison we killed a great number of the cobra capello at different times.

"At this period of our history the British army had advanced to Prome,

and the ablest of the Burmese generals having been signally defeated, and many of them slain, the King was greatly perplexed to find any man to command his army in whom confidence could be placed. This honour at length fell on the Pacahm Woon, a man of a cruel and superstitious nature, who, among other qualifications for his appointment, was notorious for his inveterate dislike to the British. He had collected a large force at Ava, and we were given to understand that we were to be sacrificed at the mustering of this army by being buried alive, a propitious omen suggested to his superstitious mind. In this agonising state of suspense we were kept for a fortnight, the prospect of such a cruel death seeming more certain as the time drew nigh. The interposition of Providence appeared indeed miraculous. On the 29th of May, two days only before we were led to expect this tragedy, the Pacahm Woon took his seat as usual at the morning council of the King. Confiding in the power with which he was invested, he there urged several requests to his Majesty, totally subversive of the laws, some of which, if granted, would have left the sovereign defenceless. The King became suddenly jealous and alarmed. He gave the signal, and our dreaded tyrant, without being allowed to utter a word, was hurried from the Palace to the place of execution, where he was trodden to death by elephants. Our fate depended on the fiat of this man alone. We received the news of his death with thanksgiving, and in the tumult which ensued we remained unnoticed and perhaps forgotten.

"While speaking of superstitious practices of the Burmese, I cannot refrain from giving an example of them, which, though sufficiently ridiculous, was the cause of the most intense anxiety to us for many days.

"The King was possessed of a very fine lioness, which it was said had been sent to him in an Arab ship as a present from the Imaum of Muscat. One night while lying disconsolate in prison at Oung-penlai, the silence was disturbed by the distant rumbling of a heavy vehicle from which, as it neared the prison, proceeded the terrific roarings of a wild animal,



MR. JUDSON IN PRISON IN OUNG-PENLAI

which we soon discovered to be those of the lioness. During the night we had misgivings as to the object of sending the animal to prison, for it was lodged at the entrance of our place of confinement. In the morning we ascertained that it was confined in a very large cage, with strong bars on all four sides. Our jailers either could not, or would not, give us any information as to the object of the Court in sending this animal to keep company with us in prison, and by this mystery seemed to encourage the idea, which was natural enough, that we were shortly to become the prey of this ferocious animal. Our alarm was increased by

observing day after day that the creature was kept without food, to render it, as we supposed, more ravenous and fitter for the purpose.

"After a week the poor famished beast began to manifest signs of diminishing strength. Still no indication appeared of the fearful intent which had so long harassed our minds, and we began to entertain a hope that we had mistaken the object for which it had been sent to prison. The starvation continued, and after about a fortnight it died. We now learned that by some accident the Burmese had ascertained that the British arms exhibited the figure of a lion, on

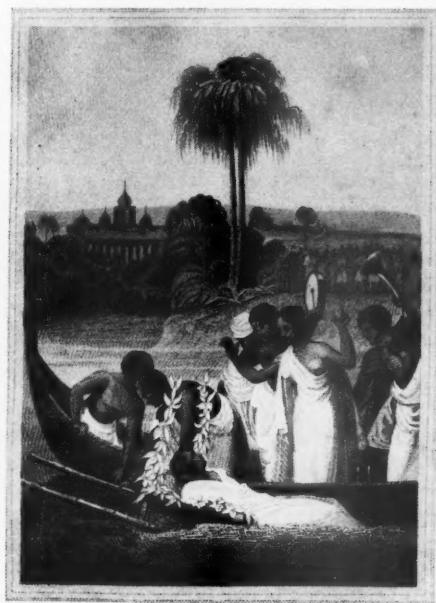
which the enchanters recommended the course I have related, trusting some good fortune would attend the imprisonment and starvation of the British standard.

"As the British army advanced from Prome towards the capital, successively defeating every force opposed to it, our confinement became more strict, though

a definitive treaty was concluded. On the 16th of February, 1826, a party of men came rushing into the secluded prison where we were confined, and demanded me by name. From the hurry and coarseness of their behaviour it was long doubtful whether they were striking off my shackles for the purpose of leading me to execution or of giving me liberty. I found it impossible to walk, for the weight of my chains and close confinement of my limbs for so long a time had effectually deprived me now of the free use of them. My presence in Ava being urgently needed, I was provided with a bullock cart. At Ava I was carried before the Mew-woongee, who, well aware of the cruel treatment we had undergone, appeared anxious to ascertain the nature of the report I should make of it to the British General before giving me my liberty. So alarmed was he lest a narrative of these cruelties should incense the General and induce him to move forward to Ava, that I was compelled to promise I would prevent him from demanding the other prisoners, by assuring him they had expressly refused to accompany me, preferring to reside in Ava among the Burmese who had treated them so kindly. It is needless to say that I did not keep that promise very faithfully.

"On the evening of the same day I was placed in a war-boat and rapidly rowed down the Irrawaddy. It was sunset on the following evening when the welcome sight of the British flotilla of gun boats under full sail came in view. They were four miles distant, and so many had been my hopes and disappointments during the last two years that I did not consider myself in safety until a shot from H. M. S. Alligator brought-to our war boat.

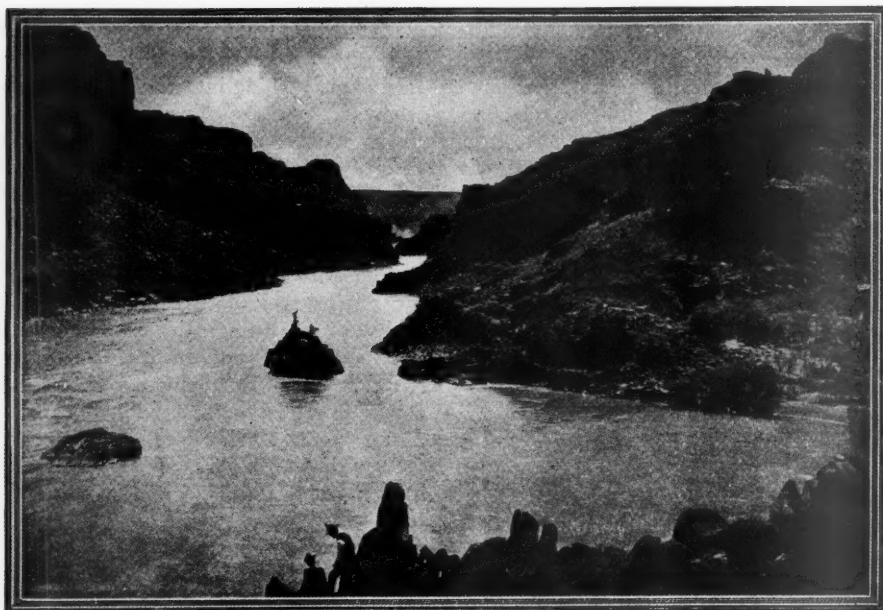
"Thus ended an imprisonment, which for bodily suffering and increasing anxiety of mind has seldom been equalled. My immediate necessities (for the Burmese costume I wore was all I possessed) were relieved by the kindness of Sir Archibald Campbell, whose benevolent attentions tended greatly to restore to health a mind and body prostrated by adversity."



DROWNING A LEPER WITH THE HEATHEN CEREMONIES. ONE OF THE PRACTICES PUT AN END TO BY THE BRITISH OCCUPATION

no additional chains or fresh hardships were imposed, as after the first victories. After the defeat of the Burmese at Mel-loon, and more especially after the battle of Pagan, in the month of January, 1826, which left the advance of the British army to the capital a matter of very easy accomplishment, the alarm of the Court was extreme, and our situation became in the last degree perilous.

"Had the British commander pushed on his forces and invested the capital, there can be no doubt our worst fears would have been realised. But it so happened that the only course which would ensure our safety was providentially adopted. Sir A. Campbell halted at Yan-daboo, about 40 miles from Ava, where



SNAKE RIVER CANYON, ABOVE BLUE LAKES, IDAHO

## Unique Conditions on the Pacific Coast

By Rev. C. A. Woody, D.D.

**T**HE situation on the Pacific Coast is unique in that here there is a group of states where an empire is in the process of formation. Including Alaska, which must not be left out, it is a long narrow stretch of country reaching from the tropics to the Arctic region. Shut off by the Rockies and the Pacific, it has a climate tempered by the Japan Current. It is separated in the Arctic zones from those conditions which produce the extreme changes of temperature in the middle west and far east. Its natural contour presents every phase of country that is to be found, from the snowcapped mountain heights to the valleys lying lower than the level of the ocean. Every mineral, plant or animal that may be found in any other part of North America may be found also in this region. The moral uplifts that come from the majesty of the

mountains or the even tenure of the plains, from the ceaseless activity of the ocean or the placidness of the lake are often grouped in one neighborhood. If one does not find his calling in the fields he does not have to leave his state to find it in the mines. Agricultural, building and manufacturing enterprises find their basal supplies in profusion in this territory. Were these states cut off from all the rest of the world, their inhabitants need not deprive themselves of a single luxury that they now enjoy, for their own soil could furnish it for them.

It has been said that the great change which the twentieth century will witness will be the transferring of the great highways of the seas from the Atlantic to the Pacific Ocean.

Briefly stated, the problems which face the Pacific Coast are:

First. To be honest with its immigrants, that, while seeking to bring to itself only the choicest class, it shall be

exceedingly careful in its presentation of facts as to what the country will give in return for honest effort to the average man. Second. To create in the neighborhood of their new homes such an atmosphere of ideal American principles and institutions that this itself will surpass imaginary false ideals that prevailed in their home lands.

The solution of these problems is only possible where the gospel of Jesus Christ is a dominating force. This task is Home Mission to the core. It has been prosecuted with remarkable success from the view point of those who have known the coast for more than a quarter of a century and are able to make just comparisons. Every encouragement is offered to make one believe that the task yet remaining is not an impossible one, but such as God's people are commanded by Him to undertake as basic for the realization of His desire—the redemption of the world. This is what we are attempting to accomplish in His name.

Western Washington is the strategic point on the Pacific slope. Its large water front and many deep harbors determine its future as the great shipping center of our western shores. This fact is recognized by the railroad and steamship lines which are making their terminals here. For example, Seattle is two days nearer the Orient than any other port maintaining Oriental lines, and reaches the Alaska trade by an inland waterway for the whole distance. The largest freight steamers of the world make this port their distributing center. More mail is made up and dispatched through the Seattle post office to the Orient, Australia and the islands of the Pacific than through any other American office.

Settled in an early day by a vastly different character of pioneers than that which came to our New England shores, and prompted by entirely foreign motives, the influence of this sturdy though generally irreligious class is giving way to a type of settlers which may be classed as of the best of our Eastern young people, having education and push, and religious and moral ideals. In the last decade there has been a larger degree of the foreign born element than in previous years.

Yet these may be said to be generally better than the average of their class. There is a great attraction in the vast wealth stored in the forests and salt water inlets. The soil of the uplands and rolling prairies here is proven scientifically adapted to the raising of grain and tree fruit, while the climate and soil of the valleys are adapted to the raising of exceptionally fine vegetables and small fruits.

It must not be forgotten that the conditions which present the possibility of "getting rich quick" also foster the selfish and individualistic character. This is ruinous to community and religious life, unless it is counteracted by the gospel of Christ. Here where the natural advantages are so great, "Where God's seal sets the fairest, they've stamped their foulest brand." There never was greater need to do missionary work.

The exploiting of Western Washington was begun by the Hudson's Bay Fur Company and by the establishment of Fort Vancouver. The first permanent settlement was made in 1845 near Olympia. Baptist work did not begin until October 25, 1859. The settlement of the country made little progress until the opening of railroad facilities in 1870. In the census of 1870 the population of Western Washington counties was shown as 17,043, as against 743,291 in the census of 1910. In 1870 the Baptist membership was about 85, now it is 10,747. That is, while the population has increased 43 times, the Baptist church membership has increased about three times forty-three.

Without making any disparaging comparisons, it is true that different classes of immigrants settling in different parts of the country influence the development more than any other item. In some instances it can be shown that when opportunity was given for manufacturing or railroad enterprises to locate where natural conditions would make them especially profitable, these parties have gone to other less favorable localities because the citizens there were more aggressive in their reception of their enterprises. It can also be shown that many a city of the west has forged to the front by its citizens "booming" the natural resources, when in other places others

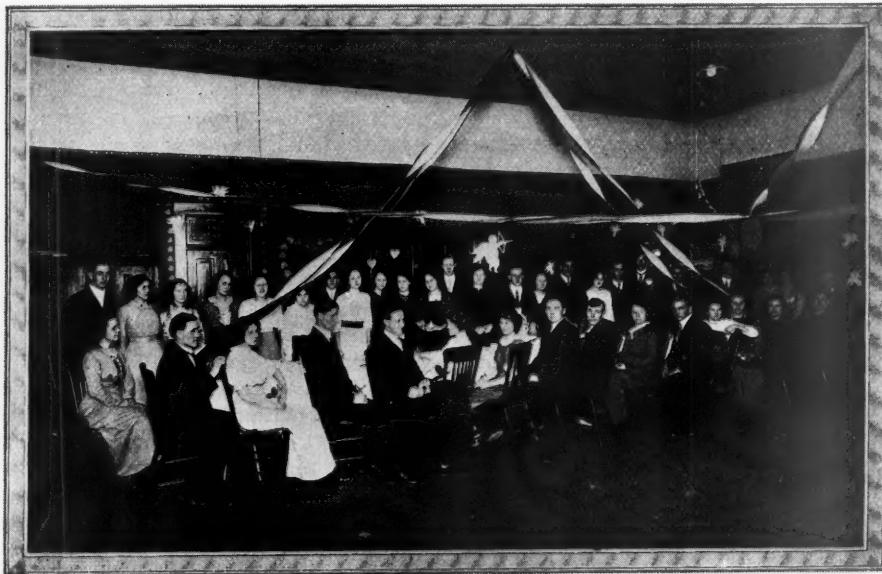
have lost out by indifference. In other words, towns and cities have individuality as marked as men. The "Seattle spirit" is not a fiction. There is a large class of men who have the conviction that their own interests commercially will be best served as the city and Sound country advances. This spirit characterizes Western Washington and is one of its greatest assets, and itself is a guarantee of its future dominance.

No one can be on this field for any length of time without discovering how fundamental to all missionary enterprises is the care of the home church. Nearly all the impressions that Orientals receive of the influence the religion of Jesus Christ exerts on national life they have received from what they have seen of the Christian life of professors on this Pacific Coast. Here our nation comes in closest contact with the Orient and here it is true more than of many other places we are molding the future of the world. It is in these cities and villages that those coming to America are receiving their education in the Gospel. Many an illustration could be given where Chinese and Japanese being converted here have gone back to

their native country to become independent missionaries and carry on work there for God in their own way.

If ever the exemplification of a correct solution of the immigrant question is to be worked out, here is the opportunity, presenting itself with the opening of the Panama Canal. It is a question of much meaning to us, it will have to be settled as immigrants are coming in and receiving their first impressions. If we wait until we are swamped by them it will be our ruin instead of their salvation that will be accomplished.

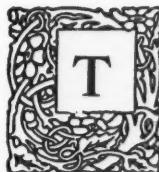
God has granted that, in spite of the fact that the conditions which ordinarily are not helpful to morality and Christ-likeness surrounded them, men have been developed who, as they made money, saw the need of lost humanity and put forth consistent effort to save it. While there is a large sum of money expended here by the Home Mission Society, there is a consciousness on the part of the churches which have received aid that the time may be coming when aid will be needed to keep our Eastern states evangelized, and to enable Baptists to do their share in the fulfilment of the Great Commission.



REV. H. D. ZIMMERMAN'S MISSION STUDY CLASS AT OGDEN, UTAH

## The Prayer that was Answered

A PARABLE BY FANNY L. KOLLOCK



HERE was once a woman who said her prayers every night, and sometimes she prayed for missions. She did not go into details, for there were so many missions and so many missionaries, and surely the good Lord knew where they were even if she didn't, and He knew where the help was needed and what was needed, so it seemed simpler and so much quicker just to pray for missions. Sometimes she prayed for the missionaries, too, that they might use all the money sent to them each year in a wise way. She gave to missions too. Four or five times a year, the church of which she was a member had a large missionary meeting, and when the offering was taken she never failed to place upon the plate her dime — sometimes even a quarter. It really seemed as if she were doing all that she could for missions.

After one of these meetings, when a missionary home on furlough had spoken of the encouraging and interesting and even amusing things in his work, the woman spoke wearily to herself, "But what is there so wonderful in it all? A chance to travel — and how weary I am of staying in the same little place year after year! A good salary — as large as I have to live on and expenses are so much greater in this country! Plenty of servants, and I can hardly keep one! A warm climate —" and she shivered in her cold room. Then she prayed "Lord, make them appreciate their opportunity, and make things easier for me somehow. My days are so full that I know not which way to turn. I'd be glad to change with them any minute!"

That night she dreamed that it was her time to die, and the angel who came to her said, "Your prayer has been answered and it is granted to you to see these places." And at once the woman was in China.

"It is beautiful," she said, and stopped. She was in a home where a child's feet were being bound. "But they would not have it otherwise," she said, to deafen her ears to the child's cry of pain. But as she looked into its face, it was her own baby, and she snatched it away, saying, "It must be different!"

Then suddenly she was in Africa where men were buying and selling young women, and again she sighed, "It is not right, I wish it need not be." But as her gaze was held by the look of agony in the eyes of one of those dark faces, she saw the face of her own sister, and she cried, "It shall not be thus!"

At once she was in India. Seeing the gaiety of a wedding, she breathed, "Here at least is happiness." Then she was of the wedding party; the man was old and evil; his bride a little, little girl. "They will cling to their customs in spite of all," she sighed; "I wish they would not." And as the little bride turned unhappy eyes toward her, the woman screamed aloud, "My little daughter! It shall not be! It shall NOT!" The very air seemed laden with disease and pestilence. She saw the missionary and his wife working among the sick, spending their pitiful little salary to lessen the distress about them. She looked again and the wife was not there, and the missionary worked on alone. Then she cried to the angel, "I can bear no more! Must I go through Eternity remembering these things and unable to prevent them?"

"Would you return to earth and change them?"

"Let me return!" she pleaded. "Heaven at such a price is no heaven. Rest with such memories is no rest." And at once she awoke, and said that it could not be all a dream.

The next night she prayed, "Lord, let me go to help them!" And for many nights she besought thus, but her prayer was not granted. Then she despaired and said, "Is there an answer to prayer?" But at last she prayed, "Lord, I know not how to pray. Let me help others to go to them; let me do anything, so it be to help!" And this time her prayer was answered, though she knew it not.

When it came her time to die, she said, "I have done so little. I have tried, but I have accomplished nothing. I wish I could but know that I had helped even a little!" And this time there came to meet her not the angel, but friends whom she had never known: the Chinese child ran to meet her on feet that were straight and strong; the African woman with the light of love and freedom in her eyes; the little Hindu bride a bride no longer, but once more a carefree little girl; these and myriads of others met her, with the greeting:

"You sent to us the doctors, teachers, missionaries who brought Christ to us. You gave of your time, your money, your love, to help us. You recognized us as your own sisters, your own children, you loved us into the knowledge of Christ."

And the woman feared that it might be a dream, and she asked, "Is it granted to one, to carry into heaven the remembrance of this love?"

And the answer came, "This is heaven!"





JUDSON PARTY AT NINGPO, INCLUDING THREE MISSIONARIES

## The Judson Party's Tour of Missions

By Frank M. Goodchild, D.D.



T was a happy thought to arrange a world tour of missions as part of the celebration of the Judson Centennial. It might be wise to establish as a permanent branch of our Foreign Mission Society's work a department of tours, whose duty it should be to encourage people to visit our mission fields, and periodically to form parties to make the tour. It would stimulate interest in missions, multiply those who could speak intelligently of our work abroad, and make capable advisers of the Board in its work. It would help also to relieve the sense of isolation from which our missionaries suffer, and would assure them of the unfailing interest of the home folks in what they are trying to do.

The main party of Judson Centennial tourists was made up of thirteen persons. In the book at the old palace of the Emperor at Kyoto they put it down "thirteen white-faced foreigners, one of whom is a guide." Seven months were spent in the tour. About 40,000 miles were traveled. Many places were visited that are off the

beaten tracks of tourists. We saw many strange peoples in their homes, in their shops, in the fields, and in their temples. All their strange ways were laid open to our gaze. We met people of non-Christian faiths who yet were of such character as to make us sure that God has not left himself without witness in any nation. And yet taking nations as a whole, we must say that all these peoples show what men come to when they are without the knowledge of the true God. No one could observe their filthy rites, or try to understand their fantastic philosophy, or look upon their foolish worship, and see as we have the general wretchedness of their life, without feeling that they are trying to satisfy themselves with the husks which the swine eat, and that they do not know the joys of the Father's house. Any man whose sensibilities are keen, as he looks back on it all will feel that he has been to the brink of hell, looked in, and come back. The memory of it if written out in full would in parts be like Dante's *Inferno*.

No one could make such a journey as this and be the same man that he was before he made it. It will stimulate his gratitude, for he will realize as never before what an unspeakable blessing it is to be born in

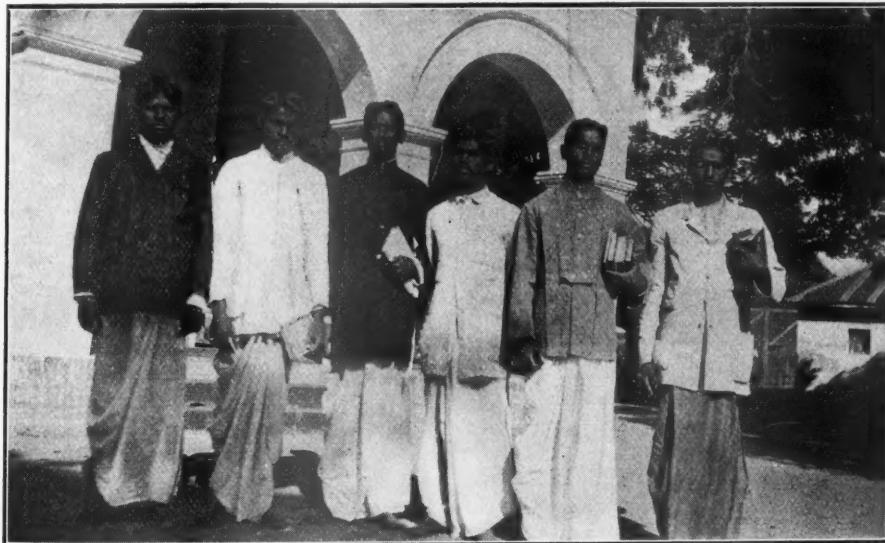
such a land as ours, and he will be ready as never before to labor for the God who has bestowed upon him such unmerited grace. The destitution and ignorance he sees will excite his pity and he will be eager to plead the cause of those who are brothers and sisters and who yet for some inscrutable reason are denied the blessings that we enjoy.

This trip is not one for a lazy man. It means strenuous work. And there is just enough danger in it to keep one alert. There is cholera in many places you visit. Indeed, one of the delegates to the Rangoon celebration, a robust Scotchman from Glasgow, was taken with cholera in Calcutta and died in three days. In some places in India through which our train passed visitors were not allowed to stay because of the presence of plague. Smallpox is common and is not isolated. One of our party visiting a hospital in Madras was taken from room to room by a native nurse. One patient had typhoid fever. Another had tuberculosis. The visitor spoke to them sympathetically. In a third room she was advancing to the bed to speak to the patient when the nurse said, "and this woman has the smallpox." It happened that the visitor was one of three who had not been vaccinated. She precipitately fled.

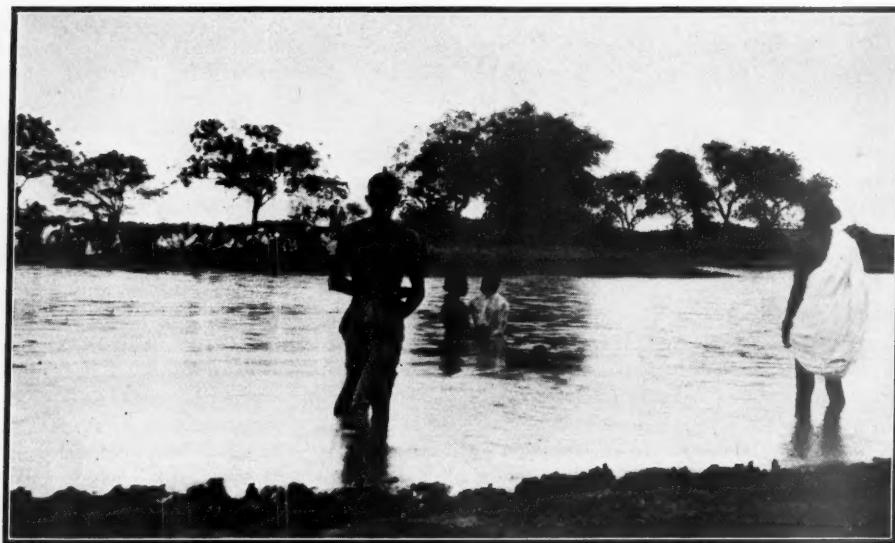
In the various modes of travel which are

employed there is also just enough of peril to be exhilarating to those who are mildly adventurous. In the jinrikishas, in sedan chairs, in oxcarts, and in the house boats and foot boats which were used on the canals of China, it gives one a singular sensation to be in the care of men who do not understand a word you say, and of whose language you are equally ignorant. They are usually sure-footed and trustworthy and yet both afloat and ashore we had our accidents which might easily have been serious. In Tokio a 'riksha runner stumbled, and dropped the shafts of his carriage which caught in the car track, and the occupant was flung over his head striking the hard paved street on her chin. Another experience which gave most of the party a delightful shiver was when, in the Philippines, a great auto accommodating twenty people was put aboard a bamboo raft and slowly propelled across a wide river, the water being half way up to the hubs of the hind wheels. But through all "dangers seen and unseen" we were brought safely.

One conviction you are sure to bring back from such a journey is that you cannot estimate the work done by the missionaries by the number of baptisms reported. Baptisms mean something to be sure, but by no means everything. There is a pervasive Christian influence which



STUDENTS AT RAMAPATNAM WHO DREW OUR CARRIAGE



BAPTISM AT OPPUKUNDUR

can be felt all through the East today. Apart from the work of the present missionaries men are studying Christianity for themselves. It is a common thing in Japan to see a sign outside of a bookshop indicating that Bibles are sold there. And in China the demand for Bibles has so increased that it has been declared to be the most popular book in the country. In some places native Christian men have risen to eminence, as in Canton, where the government of the province is almost entirely in the hands of Christian men. In other places non-Christian men have come to a Christian way of looking at things, and cordially assent to a Christian presentation of truth. This was evident on repeated occasions.

At Hanamakonda, the leading men of the town assembled to protest against the removal of Dr. Timpany. Mohammedans and Hindus as well as Christians spoke appreciatively of his work. A Mohammedan declared that his people were willing to have Dr. Timpany treat the women of their households, and then all united in a subscription to extend the mission's school facilities if only this Christian doctor might stay.

It was much the same at Bapatla where George N. Thomssen has made himself a leading man in the community. The citizens of the place came together at the

town hall to greet us, and made speeches to us in choice English. They were men of other creeds than ours, but their speeches were in Christian spirit, and they listened with evident approval when the writer replied in an address in which he emphasized the need of educating the women of India, because no nation can rise higher than the character of its womanhood.

So it was in Ongole one Sunday night. The text of the sermon was "God made man in his own image." The equality of men was emphasized in that land that has so long denied it. "In God's sight a coolie is as good as a king" was said. There were Brahmins in the audience. There they sat along with the "untouchables." They owe their place to a belief in the inequality of men. But when the service was over and they might have gone quietly out, they came forward and almost hugged the preacher in appreciation of what he had said.

And the same thing is manifest in the splendid work Dr. Ferguson is doing among the students of Madras. He has a host of them about him. They meet at the Ferguson home on Saturday afternoons. Dr. and Mrs. Ferguson are like father and mother to them. Fine young fellows they are—the future leaders. They are by no means all of them professing Christians, but under the genial Doctor's



MARY COLBY SCHOOL AT KAMAGAWA

influence they have Christian modes of thought. If we are to retain our hold upon them they should have a house in which they could meet. It would cost about \$6,000. It is a small outlay for so great an end. There ought to be competition for the privilege of giving it.

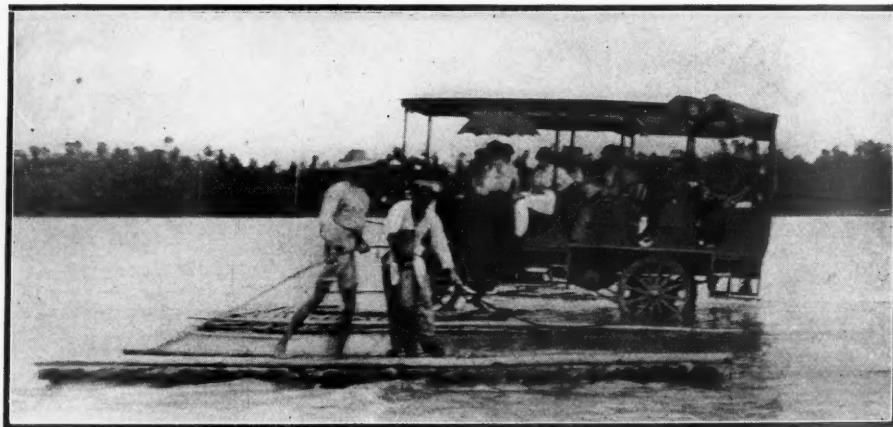
Another thing that is evident to one who is familiar with the past history of these Eastern lands is that woman is fast coming to her own in them. In China where women stood while men sat, and where women walked meekly behind their lords, women are now at the head of hospitals, and are principals of large government and private schools. Women

are speaking in public to mixed audiences and with fine fervor. In some cases the wives carry the purse and the husband has been observed asking her for money to meet his needs. On expressing surprise to Dr. Worth Brown of Nanking that women were assuming so much authority, he said that things had greatly changed and that on his way to meet us that morning he had seen a Chinese woman holding her husband by the queue with one hand while she pounded his head with the other.

Even in India there are marked changes. The lot of women is more and more in their own hands. Even the Hindu widow's



MISS DARMSTADT'S SCHOOL AT NELLORE



ON A BAMBOO RAFT IN THE PHILIPPINES

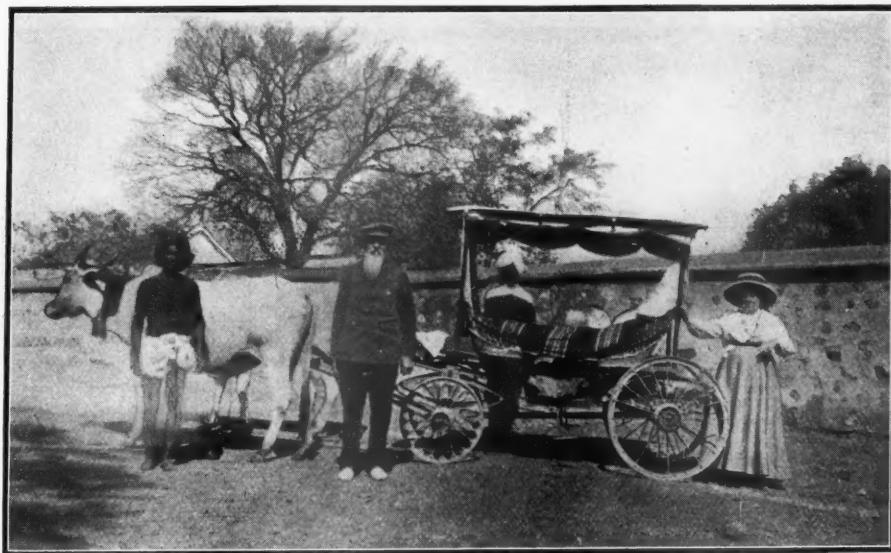
condition has been ameliorated. Compassion for them has been aroused. In high caste homes which we visited widows received us along with the wife. In many cases widows are allowed to remarry. An increasing number of girls is found in the schools. And in some localities Hindu, Mohammedan and Parsi ladies have caught the Christian spirit and are working for women and girls of the depressed and unfortunate classes. A Hindu woman who felt the wretchedness of her people prayed, "Oh, God, let no more women be born in India." But it is increasingly true in India, the land of woman's greatest oppression, that when the women wish the social order changed, it will be changed. Indeed, the women are the conservative force in India today. As one has said, "The stronghold of Hinduism is in the hearts of the women."

Any dullest observer of missions can see that our school work should be emphasized. No one could visit such a school as the Mary Colby Home at Kanagawa in Japan, and look at the girls who are being trained there by Miss Converse, and not feel that she is doing much to shape the character of a nation. A similar impression is gotten from the Theological School at Ramapatnam where Dr. Heinrichs and his associates are training future leaders for that district where our work has been preeminently successful. The young men there are of high order and fine spirit. Six of them asked permission to take the

place of the coolies who drew our carriage when the gate of the Seminary grounds was reached. Such a spirit of service augurs well for their future. It should be said that at Ramapatnam provision is also made for training the wives of the Seminary students.

Everywhere except in Japan, which has its own wonderful school system, one of the chief features of our work is the education of the young. The importance of it cannot be too much emphasized. A look at such a group of youngsters as Miss Darmstadt has gathered at Nellore, or at the school of Miss Bullard at Kavali, the criminal settlement where Dr. Bullard and his family are doing a unique work, thrills one to the finger tips. In the Philippines the schools are quickly leavening a nation.

Old fashioned evangelism holds its place among our workers and yields gratifying results. The preacher is respected no less than the teacher. There is Mr. Chute of Palmur, India. Plain, old fashioned, wise, practical, he and his excellent wife have traveled thousands and thousands of miles in their evangelistic tours. They have an odd looking carriage that is known all through that country. It is drawn by white bullocks and they call it "The Buffalo Express." Not long since the head native official of their town was obliged to go to the city for a surgical operation. He refused to go unless Mr. Chute approved and would go with him.



MR. AND MRS. CHUTE AND THEIR BUFFALO EXPRESS

A notable work in evangelism is done by Mr. and Mrs. J. M. Baker. It was our privilege to spend a day with them at an evangelistic camp at Oppukundur. A great open-air meeting was held in the afternoon. Perhaps as many as 2,000 people of all classes sat and stood under the trees and on the hillside and listened to selections from a phonograph and to preaching. It was a picture. After the service forty-seven converts were baptized in a pool not far off. A great crowd wit-

nessed the baptism from the bank near by, and there were spectators on the opposite shore as well.

Time would fail even to mention the names of the men and women whose work deserves to be described in detail. It was one of the greatest privileges of the tour to meet more than three hundred of our missionaries, and to see how varied the work is which they do, and to observe with what fidelity and skill they do it in all parts of the world.



THE GIFT DISTRIBUTION AT AUNGBINLE CHAPEL, BURMA

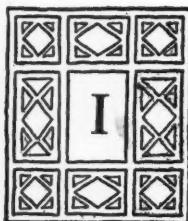
For the photographs illustrating this article we are indebted to Dr. Goodchild, who used his camera to good advantage.



## The New Baptist Era and its Units of Action

By Lemuel Call Barnes, D.D.

FIELD SECRETARY OF THE AMERICAN BAPTIST HOME MISSION SOCIETY



In the evolution of humanity the Baptist Era has arrived. The night of arbitrary privilege and mass depression is far spent. The morning of associative personality, and of genuine democracy, is dawning. Arbitrary privilege by reason of ecclesiastical christenings, imposition of hands and other ceremonies is dead or doomed. Arbitrary privilege by reason of brutal might or so-called "divine right" is dead or doomed. Arbitrary privilege by reason of illegitimate capital or of superior cunning is dead or doomed. Absolutisms of all kinds stand for themselves to the utmost. But they are on their last legs. They are nightmares of the past.

The morning of associative personality is brightening the whole horizon of human life. Personal experience of God's love shared with others is the only foundation of church and of ministry. Personal ability and service recognized by the whole people are the only keys of statecraft. Personal worthiness and social administration are the only right and title to extra share of the goods of the earth.

*Associative Personality* — the noun and

the adjective are both essential. Personality is the supreme thing in the universe. That is the only ultimate unit. The notion quite current in many quarters that the whole can be made perfect, whatever the parts are, is as fatal a folly as ever had wide vogue. In one way or another men are always figuring out some "scheme of salvation." But there is no more a scheme of salvation than there is a scheme of mother's love. The only reality is personal. Mankind can never be redeemed by mechanisms, but only by redeemers and redeemed people. It is the fatal blunder of history to look for salvation by mechanism — metaphysical mechanism, ecclesiastical mechanism, political mechanism or economic mechanism. At the present hour there is tremendous need of putting personality on the throne where it eternally belongs, and making the regeneration of persons the paramount undertaking. The aggregate of humanity will never be right unless the elemental units are right.

But the adjective is essential too — *associative* personality. Humanity is not merely an aggregate, it is a family, mankind. Personalities do not germinate, much less develop, except in association with other personalities. We cannot see how God himself could be a person ex-

cept in relation to persons. Solitary, He would be only a force. At least duality is essential, perhaps trinity, to the very thought of personality. It is impossible for a human being to be human except through association with others. The greatest blunder Baptists ever made was to obscure this at times. Originally eighteen hundred years ago, again conspicuously four hundred years ago, and again now, we put this factor at the front in all our thinking and doing. "Associative" is the supreme adjective along with the supreme noun "personality."

Behold its day dawning! See arbitrary privilege retreating everywhere. See associative personality advancing all over the world. The classic instance of absolutism from the days of Xenophon till now is Persia. Even in Persia absolutism is tottering. The democratic tendencies in the land of Xerxes and Cyrus have a periodical, an organ. It is perfectly natural that one of the editors who is striking the keynote of the new day is a Baptist. A far-seeing article in the *New York Post*, not long ago, called attention to the fact that in the still young twentieth century every country in Asia, except Afghanistan, has taken steps in the direction of representative government.

While such miracles are taking place in despotic Asia, what is happening in the greatest embodiment of despotism in Europe, or Europe and Asia combined, even Russia? That vast, long impenetrable mass of absolutism is being leavened with democracy. The author of a recent volume on the development of liberal thought in Russia, though not a Baptist, and though describing many factors of the new era, declares that the most effective factor has been the multiplication of Baptists in the empire.

If we turn from the most despotic parts of the world to the most democratic, we find the same process going on, only at far higher stages. In spite of its titular monarchy, England has long been recognized as being actually the most democratic great government on earth. But in the last two or three years, parliament has passed a whole cluster of new acts driving arbitrary privilege to the wall

as never before and placing associative personality on the throne. Even a coal-heaver, worn out in the service of humanity, is now put on the pension roll as a personage, an old soldier of society. A further cluster of enactments in the same direction is pending. Who is the leader in all this? His leadership is as unquestioned by bitter foe as by ardent friend. It is no accident, it is perfectly according to nature, that he should be a Baptist. The exaltation of associative personality was bred in the bone of Lloyd-George.

Coming over to the New World, what do we see? Poor, lovely, Latin America in throes and contortions of agony to bring forth stable democratic government. Her supreme necessity is the elimination of arbitrary privilege and the enthronement of a sense of associative personality. On the eve of the present embroilment in Mexico, a missionary there said to me that the people were most ready and instinctively open to our democratic Baptist propaganda. If instead of dabbling in the work and having only one hundred little churches, we had gone in with all our might fifty years ago when the doors first opened wide, we might have had three thousand churches there now. Whether Thomas Jefferson did or did not say that a Baptist church near Monticello was the best example he ever saw of democratic principles, there is no doubt that three thousand Baptist churches in Mexico for the last ten years would have raised up factors of democratic stability equal to the saving of the day.

In Central America I found that in meeting the conditions which confront them even Pedro-baptist missionaries are almost constrained to abandon their pedo-baptism. Arbitrary status, arbitrary privilege in both church and state, is the tap-root of the whole trouble down there. The creation of a sense of associative personality is the only hope in that part of the world.

Turning to our own country, what do we see? In the great central valley of the continent when certain arbitrary privileges had been acquired and become established, the leader who struck the fatal blows which made the welkin ring was Governor Folk. In the metropolis

of the nation arbitrary privilege invaded the very citadel of security for the common people, the mutual life insurance companies. It was a member of our Fifth Avenue Church, Charles E. Hughes, who took the invader by the throat and compelled righteous reorganization.

It is no accident that all Christian men who are thinkers in the direction of social reconstruction look to Walter Rauschenbusch as the foremost leader. Most of the next half dozen conspicuous leaders are also within our ranks.

Not only in one direction but in all directions the thought of our time requires freedom. The one great communion with "soul liberty" as its immemorial slogan is best adapted to meet the necessities of the coming era.

The task of finally banishing arbitrary privilege and completely enthroning associative personality is the task of "Thy kingdom come." It is too great for any one denomination. Every great communion has something vital to contribute. One of the first necessities is to see the good in others—to know that there is good in them beyond all that we can see and to join hands with God's people of every name in bringing about the sway of God in all human affairs.

The other prime necessity is the mobilization of our own forces that we may do our full share in the supreme task of the ages. Since at the present reconstructive era we are fitted to take a part which no other denomination can so naturally take, we are inexcusable if we do not mobilize our forces as never before.

For a number of years we have been doing great works in mass mobilization. The Northern Baptist Convention is the name of our whole division of the army of God. The State Conventions as great brigades, with their brigadier generals, are coming to a new conception of the scope of their obligations and their organic relations to the whole army of advance. In a word, our aggregates of action are being thoroughly re-formed.

Absorbed in this process we have naturally given too little attention to the units of action. What are the units of organized action among Baptists, the regiments and the companies of which

the aggregates of the army are composed?

When Baron Steuben came over as a drill master of the newly forming forces of the revolutionary colonies, did he not address himself to the great units of army organization, the regiments and the companies?

With us, the prime organic units, the companies, are of course the churches. The next great unit, the outstanding unit of all army organization, is the regiment. In our denominational polity is not the regiment inevitably the association of churches? It is composed of a few companies which can be readily marshaled together. It is the oldest and most universally cherished of Baptist organizations. Like the regiment in the army it is the very norm and basis of all Baptist mobilization.

The time has come for us to concentrate attention upon our associations and to devote our best energies to the development of their efficiency. In these old regiments of the line are tremendous potencies. The Chancellor of the Exchequer of Great Britain, the man on whose shoulders rest the mightiest business responsibilities and political cares of any man on the planet, took time not long ago to act for two or three days as moderator of a Baptist association. Like visions of its importance must be begotten among our business and professional men, our farmers and teachers, on this side of the Atlantic, all the way from Bangor to San Diego. In undertaking to do this at the present hour the United Missionary Campaign of the Northern Baptist Convention is undertaking the greatest thing on earth.

It cannot be accomplished in a minute, nor ever by buncombe, nor any other brand of hot air. Nothing can do it short of a comprehensive, thorough, systematic course of education and inspiration.

What an hour it is! Our aggregates of mass action, the Missionary Societies of the Northern Baptist Convention, and the State Conventions, are coming to the units of action, the churches and associations, not primarily to pass the hat for distant objects, but in order to impart new energy and efficiency for their own tasks, their whole task. This whole task is first local,

after that state-wide, continental and intercontinental. This whole task is not first financial but first personal. Its key is the deepening of personal devotion to the person of God in Christ and to the personalities of all those for whom He lives, for whom His yearning heart ever bleeds.

The abolition of arbitrary privilege and the establishment of the intimate family relationship of all men to one another and to the great Father — this is our goal.

After lingering hours and long days of waiting, the Day of Pentecost came. After years and centuries there is now coming a *pentecostal era*. What is the secret of it? It was named then, it is the same now — Koinonos. That slogan of the pentecostal days is to be the slogan of the pentecostal epochs. This key word

of spiritual consummation in the first church and ultimate word of Apostolic benediction, is variously rendered "communion," "fellowship," "sharing," "in common," "contribution," "communication." However we get aspects of this solar word of the New Testament church into the English language, it nucleates two supreme realities, personality raised to the *n*th power, no less than comradeship with God, and social service carried to the last man and the last dollar. In the pentecostal era there is a fellowship consisting of three fused into one intimate communion. This era of the common man in full fellowship with God is the Baptist era. This is the meaning of our communion. The fathers caught much of the meaning and crystallized it in the word *ASSOCIATION*.



### Northern Baptist Convention

To aid in meeting the deficits of the Mission Societies and to make possible a fitting close of our mission centenary, I hereby subscribe ..... dollars, one half payable July 1, 1914, and one half October 1, 1914, to Emory W. Hunt, Ford Building, Boston, Mass.

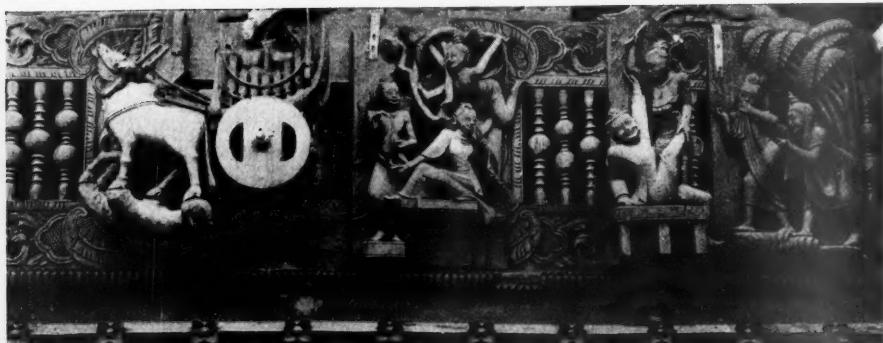
*Address* .....  
 Signed .....  
 "I love to do your will in your house." — Ps. 40:8

*Address* .....



Here is Dr. Judson's example of giving. In a letter dated Moulmein, May 31, 1828, he writes to the Secretary of the Foreign Society as follows:

"When I left America, I brought with me a considerable sum of money, the avails of my own earnings, and the gifts of my relatives and personal friends. This money has been accumulating at interest for many years, under the management of a kind friend to the mission . . . until it amounts to 12,000 rupees (\$4,000). I now beg leave to present it to the board, or rather to Him, 'who loved us, and washed us from our sins in his own blood.'"



## India through Mrs. Montgomery's Eyes

### CONTRASTS THAT CALL FORTH GRATITUDE AND GIFTS



If you knew how we have been traveling to cover India you would not blame us—every night almost in the train, every day full, full, full, with ever impending editorials that must be gotten off on a certain date!

I am hopeless when I begin to tell you about India. It is a whole new world though so familiar. We are all so enraged over Hinduism that it is going to be difficult for us to behave in the presence of its apologists. The holiest temples in India, Madura, Benares, Calcutta are simply shambles and filthy devil-houses. The mere physical filth; the slippery courts, the noisome alleys, the green slimy pools in which at one and the same time you may see people bathing, brushing their teeth, washing their clothes and their cooking vessels, and drinking; the hideous, grinning idols; the half naked fat priests with their cruel faces; the slinking forms of the temple prostitutes; the sacred bulls and monkeys and the bloody sacrifices, make up a picture too horrible for words.

Missions are twice as wonderful as I had expected. We spent a day with Dr. Kughes at Guntur, the great Lutheran woman physician and surgeon. The Rajah and highest people in Guntur

simply worship her and have built her the most wonderful hospital. She goes among them like a mother, and speaks of Jesus with the simplicity of a child. She picked up a little Brahmin baby born in the hospital and said to its little petted bejeweled mother, "Remember, this baby was born in a Jesus Christ hospital; you must never let it worship idols."

A Brahmin Rajah whose son she cured has built her a big convalescent rest-house costing thousands of rupees. He was so much impressed by her faith that he read the New Testament. This seemed to him so wonderful that he has made a translation of the gospel into high metrical Telugu poetry and is circulating it among the upper classes.

We went to Kavali where the government has turned over six hundred wandering robber thugs, called the yergolas, to our mission. The government could do nothing with them, but found that the Salvation Army had done well in the South. We are teaching farming, lime burning, weaving, aluminum ware, i. e., the making of cooking utensils. A school has been founded for their children. We attended morning worship with all these wild men squatting on the ground. Every night the roll is called three times by the police and every man has to answer, also twice during the day to prevent their running off to steal and kill. They have good

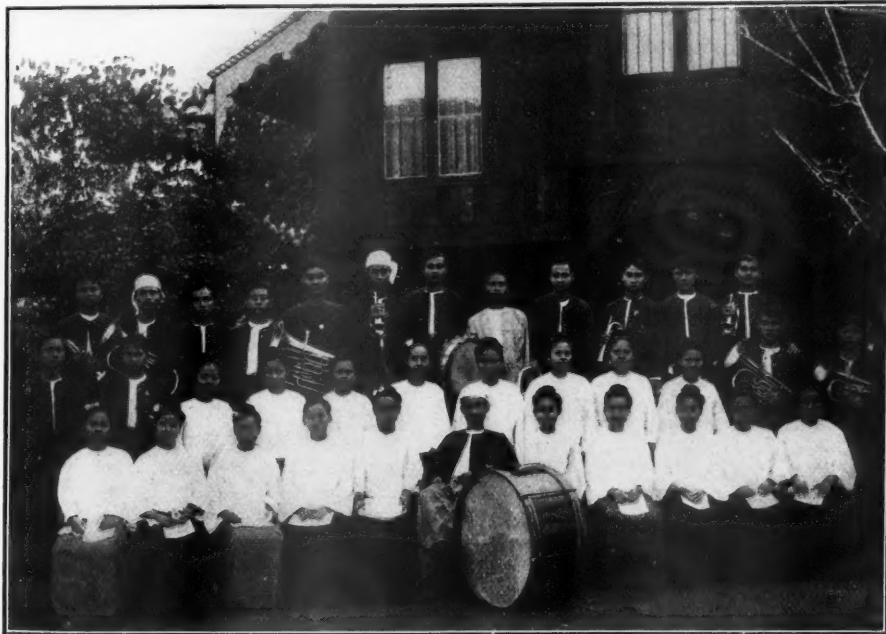
stuff in them, but for generations every man's hand has been against them. The soul of this whole experiment is a college girl, Miss Bullard, of whose skill and genius the government report speaks most highly. Conversions have already begun and real miracles in changed conditions. We spoke to the wild mothers urging them to send their children to school.

We have seen a wonderful farm where Mr. Higginbothum is stock breeding, dry farming, fruit and grain raising. He has thirty students in this first agricultural college, boys not afraid to work, and Christians with *such a spirit!*

We have seen rug works at Ahmednagar, really wonderful Oriental rugs. Mr. Churchill, a nephew of President King of Oberlin, is in charge and has invented an improved hand loom which will make it possible for the weavers in the country villages to compete with factory cheap cloth. It is run by foot-press and a man can weave thirteen yards of their common "cloth" out of which the sari is made in one day. The government has just given Mr. Churchill a big grant for a machine-shop in which he is to manufacture the

looms for wide distribution. He has a standing offer of \$10,000 a year as consulting engineer at home, and is here working on \$1,000.

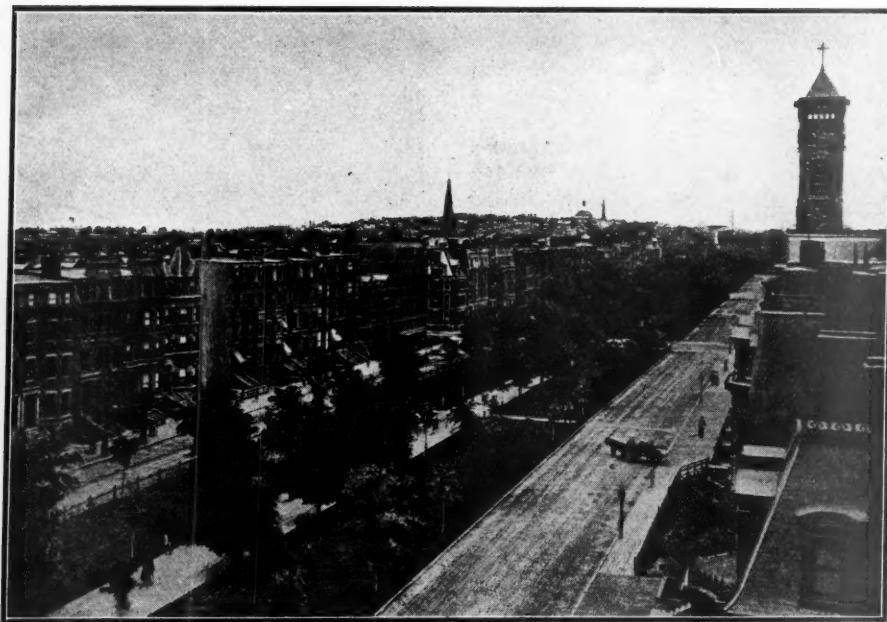
We have seen schools and colleges galore, blind schools, leper asylums and village churches, etc. Mrs. Peabody is a marvel. Her Telugu speech all came back to her after twenty-six years of disuse, so that she gave public addresses of a half hour's length. So many people remember her and throng around her. A baptism occurred the week we were in Madras, the first one in the village of Perambore, where the Waterburys began work thirty years ago. This man was a little boy in her school. He had been a secret believer all these years. Now it looks as if the whole village would come. A touching thing occurred when a woman named Portuma came forward and threw herself on Mrs. Peabody's breast. She was the first little girl to learn to read and was torn away to be married when she was eleven, and Mrs. Peabody had never seen her or heard of her. She is a widow now, has been a secret believer all these years.



SGAW KAREN BAND AND PART OF CHOIR AT BASSEIN



BOSTON AS IT WAS BEFORE THE BACK BAY WAS FILLED IN, ABOUT 1868. A PORTION OF THE PUBLIC GARDEN IS SEEN IN THE FOREGROUND, WITH THE WATER WALL; THE OLD PARK SQUARE STATION IS IN THE RIGHT FOREGROUND; THE COMMON, STATE HOUSE, PARK STREET CHURCH, AND GENERAL LAYOUT OF THE STREETS CAN BE MADE OUT. BUNKER HILL MONUMENT, CHARLESTOWN, IS ON THE LEFT CENTER. THE HARBOR DOTTED WITH ISLANDS IS IN THE BACKGROUND.



COMMONWEALTH AVENUE OF TODAY, SHOWING THE FIRST CHURCH CAMPANILE ON THE RIGHT.  
VIEW LOOKING TOWARD THE GARDEN

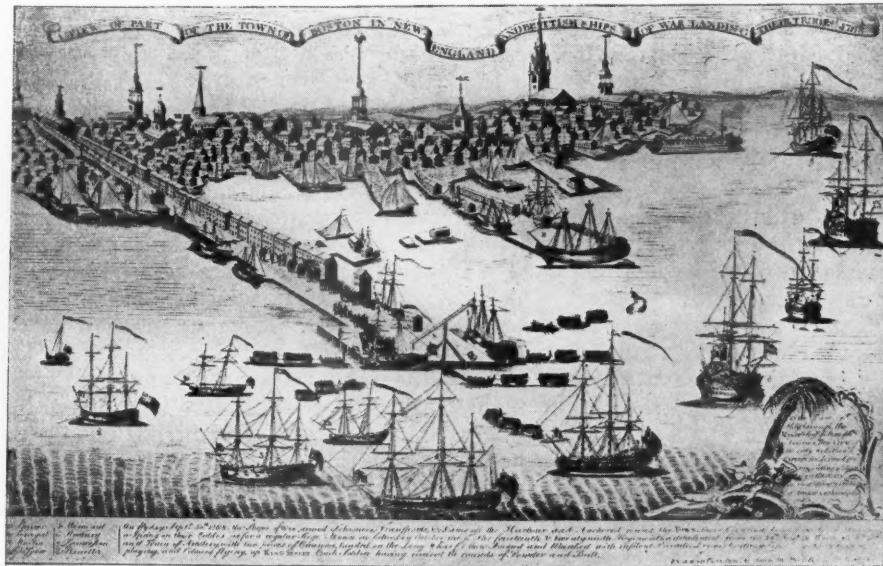


# THE EDITOR'S VIEW

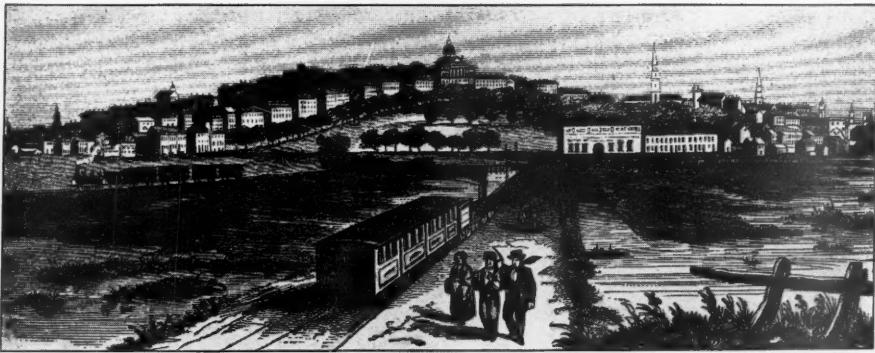
## Welcome to Boston

THE Baptists of Boston extend the most cordial welcome to the delegates and visitors who will come from all parts of the country to attend the Northern Baptist Convention and the Judson Centennial exercises which are to form a most interesting part of the week's program. The Boston Baptists are a goodly folk and they have a history and city of which they are justly proud. No other large city of our country has preserved and cherished its historic buildings as Boston has. The old and new are strangely intermingled; but the visitor can still see the Old State House, Faneuil Hall, the "Cradle of Liberty," the Old South Church, and the North Church, from whose steeple the signals

were given to Paul Revere. Then there is King's Chapel, within a few doors of Tremont Temple; and in the immediate vicinity are the Old Granary and the King's Chapel Burying Grounds. Park Street Church, where registration will take place and where many meetings will be held, borders on the famous Common and lifts its splendid Christopher Wren spire into the sky, the most conspicuous object on the skyline with the exception of the golden-domed State House, which has not yet lost its colonial dignity. Then the newer Boston, with its Copley Square — marked by the Public Library, New Old South and Phillips Brooks' Trinity Church — and its Back Bay section, has attractions of its own, and a between-sessions



BOSTON IN 1768, AS DRAWN BY PAUL REVERE



BOSTON ABOUT 1836, WHEN THE FIRST APPROACH BY RAILWAY WAS MADE FROM THE SOUTH ACROSS THE MARSHES

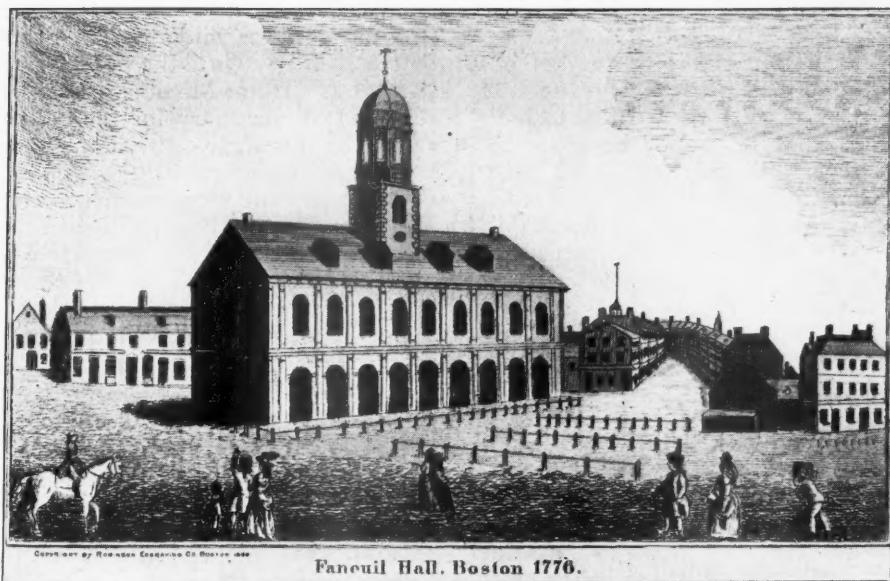
stroll on the new Charlesbank Esplanade, from five to six say, will be cool and charming. On Commonwealth Avenue, near the Public Garden, will be seen the campanile of the First Baptist Church, by many architects regarded as the finest on the continent. Then, by way of contrast, in going from Tremont Temple to Ford Hall — a three minute walk for moderate goers — one can look across the building plot of the City Club and see the main structure of the fourth meeting house of the First Baptist Church, in which from 1854 to 1877 the church had its home, and where the eloquent Dr. Neale closed his forty years' ministry. Sold first to the Methodist Boston University, which used it for a chapel, at last the building fell into the hands of the Elks, who put on a new front, and hold various revelry within the walls once dedicated to sacred worship. Strange changes time brings about; few stranger than this. The tall spire of this structure was a landmark, visible far down the harbor.

Boston not only has a delightful summer climate, as a rule, and plenty of attractions near at home, but a little farther away are Bunker Hill, Lexington and Concord, Malden where Judson was born, and Salem whence he sailed for India, and where Roger Williams first took his stand for liberty. You cannot go in any direction without finding something worth seeing; and Harvard will be celebrating its 278th

commencement as our Convention opens its sessions.

Besides all these good points, Boston is a compact city, although a large one. That is to say, a great convention can find quarters for its delegates within a comparatively short distance from the central place of meeting. The hotels which our delegates will patronize are all situated within a mile, many much nearer, and within easy walking reach. It is said that from five to ten thousand people can find comfortable and reasonable lodgings in rooming houses within a ten or fifteen minute trolley ride, and hundreds within walking distance. The delegates in rooming houses will not have anything like the traveling to do that has been necessary in other Convention cities.

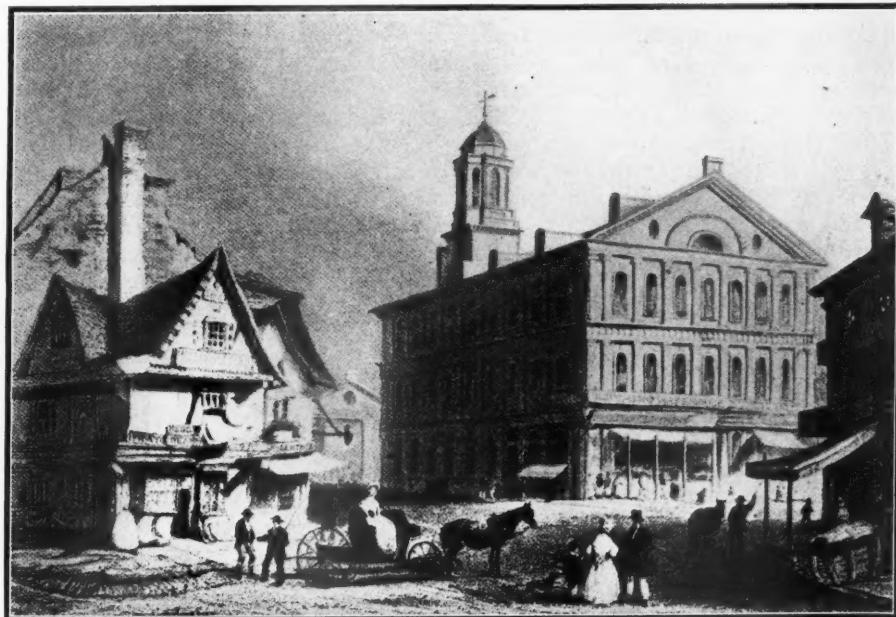
Boston Baptists are hospitable and genuine. Do not believe all you hear about New England lack of sociability and friendliness. Try for yourself and get your impressions at first hand, and see if you are not happily surprised. If Baptist Bostonians do not wear their hearts upon their sleeves for every daw to peck at, they keep them beating warm and true where they ought to be. They have been a sturdy and dependable people ever since the days when the pioneers of soul liberty would go to jail but would not stop going to Baptist meetings; or those later times when a noble Baptist deacon, criticised for taking a colored man into his pew, went out



Faneuil Hall, Boston 1776.

and bought a theatre, turned it into a meeting house, started a church, and then gave it the house on condition that its seats should be forever free to all, regardless of color, race or creed. Tremont Temple of today stands on the site of that theatre, and the church

which the deacon housed there is the one that welcomes the Convention to its home. The descendants of such stock have not all passed away. The old spirit of liberty abides. And all Boston Baptists join in glad welcome to all who come.



FANEUIL HALL, REBUILT, IN ITS PRESENT FORM; OLD FEATHER STORE LONG AGO TORN DOWN

### The Oneness of Missions

A REVIEW of the century of missions discloses the true unity of the missionary work. It is so intertwined that it cannot be separated. Whatever barriers have been raised at times have been born of peculiar circumstances incident to human nature and have not been permanent. Nothing is better calculated to remove the last vestiges of any supposed rivalry or antagonism between missions on one continent and missions on another than the study of our own missionary history.

Before the day of organization, our local Baptist churches seemed to feel a special responsibility for spreading the news of the gospel and furnishing the privileges of worship to the settlements that were forming in the newly opening sections. This was a natural home mission work, and such Associations as the Shaftsbury and the Philadelphia were centers of missionary activity. Their sympathies reached as broadly as the needs were known, including the Indians. The idea of foreign missions as such had not yet appeared, but when news came of Carey's movement toward India the ground was prepared for such seed. Those Christian men and women knew no distinctions. Gospel need was a sufficient appeal to them. When the first Baptist Society was organized, it is well to remember that it was a missionary body, ready for service any and every where. To prove that the word "foreign" was not applied in any narrow sense, it is only necessary to refer to the address issued by the "Baptist Board of Foreign Missions" in their second report in 1816. This says: "Not only are missionaries wanting in lands involved in the darkness of heathenism, but also in those sections of our own country where laborers are not found. At the meeting of the Convention, in May ensuing, it is believed that the propriety of originating a Western mission, on a large scale, embracing the country beyond the Mississippi, will engage the

deliberations of its members. 'They that dwell in the wilderness shall bow before Him.'" Until the work grew so large that a Home Mission Society was regarded as necessary for the best interests of the whole cause, the western work was carried on by the Triennial Convention; and when the new society was formed, the Foreign Board adjourned its session in one church in New York in order to go to another church and organize the American Baptist Home Mission Society, with the Treasurer of the Foreign Society as President of the new Home Mission Society, and other relations equally intimate. It did not dawn upon the Baptists then that there could be anything anomalous in that. The division was made purely for strategical and geographical reasons, and the two societies moved forward side by side in warmest fellowship and cooperation, covering the whole country until the separation between North and South in 1845.

It will always be recalled, also, that the first great home mission leader, Jonathan M. Peck, was the direct missionary result of the labors of Luther Rice, who was inspiring the Baptists to interest in the mission work thrust upon them by the change in Judson's views. Ardent foreign missionary as he was, Rice did not fail to see the needs of our great West, and he turned the attention of Peck in that direction. Never was there greater wisdom. Peck by his devotion to the cause of missions on our western frontier greatly extended the home base; and out of that extension has come such possibilities of foreign work as did not exist and could not have existed without it. Out of that West which was cultivated by the Home Mission Society has come not only large amounts of money, but some of the most gifted and successful of our missionaries; and it is well known that no churches have been more alive to the cause of foreign missions than those planted and nurtured by home mission effort.

We have come to a good time, when all our missionary agencies are work-

ing in close accord, with the single aim of the greatest efficiency in promoting the world's evangelization. The whole church interested in and working for the whole of unredeemed humanity — that is the splendid program of our day. Not this branch or that, but the cause in its entirety is the inclusive basis upon which we are striving to advance as a denomination. This is one of the most encouraging features at this close of the first century of our organized Baptist missionary work. There is a pervasive spirit of unity, a drawing together of all the forces, a close relationship in joint activities, that cannot fail to make for progress and the good of all.



### Our Baptist Women and Missions

THE student of our Baptist history early becomes aware of the fine and honorable part that has been taken by the women of our churches in the development of our missionary work. Away back in 1800, indeed, the Boston Female Society for Missionary Purposes was the pioneer. Women's mite societies and circles were in evidence before the days of general organization, and as soon as societies were formed the contributions from "pious females" figured in the treasurer's reports. When the progress of events called for specific organization by the women themselves in the interests of both home and foreign missions, there was a response in every way gratifying in character. Devotion has been one of the outstanding marks of this work, which has grown to very large proportions as the years have passed. It certainly means much when the Woman's Foreign Society of the East can point to nearly four millions of dollars raised and expended in the work of teaching and home culture and evangelization in which the Society has been engaged for more than forty years. When we add to this the

total which the Society of the West has raised in the same period for its foreign work, the mere figures, cold and lifeless as they are, become impressive and significant of moral and spiritual values.

Looking back upon the forty-three years' record of the two societies that have now become one under the name of the Woman's American Baptist Foreign Mission Society, it is easy to understand the sadness that marked the close of separate existence, notwithstanding the alleviating gladness in union and the conviction that the new was the better way. Precious are the ties that bind the members of such societies, whose roots of association lie deep beneath the surface, and touch many graves of sainted women, heroines some of them in foreign lands, some in the home churches that knew them as radiators of missionary influence. With their thorough organization, these societies brought together an army of women and girls and banded them for service. The officers have worked in harmony and efficiency, and the missionary forces have been making history rapidly in these latter years. It is inevitable that a change should cause a wrench of feeling.

All the more honor to the women that they have followed what seemed to them the clear leadings of Providence in the uniting of their forces and the merging of all their interests; and have done this with such unselfishness and cordial good feeling, allowing no natural regrets to mar the general hope and faith in the future of the one great work. The aims of the Society remain the same, the missionaries will feel the power of an organization representing all our Northern Baptist women, the officers possess the power of personality in unusual degree, and the new plan of district development gives promise of enlisting a far larger number of the women of the churches than have ever before been drawn into missionary interest and service. No new beginning could be more auspicious;

and to the Woman's American Baptist Foreign Mission Society every Baptist will say hail and godspeed!



#### Mediation by South American States

When Vera Cruz had been seized and war matters were in most critical shape, nothing could have been happier than the proposal of the representatives of Brazil, Chili and Argentina to act as mediators between the United States and Mexico. The proposal was accepted heartily by President Wilson and later by General Huerta, which opened a way out for all concerned. Whatever the final outcome, it was seen at once that this step was most fortunate both in its direct and indirect consequences. For one thing, it gives the South American nations a place and recognition which belong to them in a matter affecting the entire group of nations on the continent; and it disarms the critics who have been asserting that the chief purpose of the United States was to gain ascendancy, and probably to acquire Mexican territory, regardless of the other republics. It makes for future harmony and unity of purpose all around, therefore, and greatly strengthens the hands of the United States in work that lies before us. That the initiative came wholly from South America makes it all the better and more significant. The tone of the South American press began to change the moment it was known that our government had accepted the mediation proposal. There was never so much reason to hope that our relations with the South American Republics will be as close and cordial as they must be if the peoples are to be mutually helpful in the development of a true civilization.



#### Pray for Our Workers in Mexico

While the American missionaries of all denominations have been called home from Mexico, since their safety could not be ensured in the present

circumstances, let us remember the native Christians engaged in our missions, and pray that they may be spared. We have some noble men and women in our Mexican churches, and they have stood loyally by their faith in the face of bitter persecution. Our native preachers illustrate the fine type of young manhood that is the hope of Mexico. Such converts give proof that we are reaching an intelligent and promising class. While we are hearing mostly of the worst kind of Mexicans and of the widespread ignorance and semi-civilized character of the masses, it will be well to remember that Mexicans are not all alike, any more than Americans. It will be well also to realize that a very large part of the reports in the daily papers are more guess work than fact, and should be discounted. Of course it looks now as though it would take a long time for Mexican feeling towards our people to change from hostility to friendliness; but much depends upon the outcome of the governmental policies and the learning of the truth by the Mexicans respecting the intentions and actions of the United States. One thing is certain, that the American missionaries have been the one factor that has created and maintained a kindly sentiment toward our country and its people. Theirs has been the only disinterested work and the people have recognized the difference between Christian missions and commercial exploitation. Peril to them would not come from the people among whom they have labored, but from the irresponsible mobs that always arise in war times.



#### Revivals in Scotland

We are indebted to Dr. William H. Roberts, chairman of the Federal Council's Commission on Evangelism, for a report of the wonderful meetings in Scotland held by Dr. Chapman, representative at large of the Evangelistic Committee of the Presbyterian General Assembly. Meetings have

been held in Glasgow and Edinburgh, beginning in October, 1913, and leading ministers of all the denominations to say that Scotland has not witnessed such revival scenes since the meetings of Moody. The mission in Glasgow resulted in more than 8,000 professed conversions, and in Edinburgh more than 10,000 made profession. General request has been made for the return of the Chapman-Alexander Mission this autumn.



#### Not too Late to Help

We do not press the financial needs in this number, but it will reach the readers in time to help in the great effort to free the Societies from debt before the June Meetings. In addition to the personal canvass and whatever appeals may be made, it would be a great encouragement if a large number of special gifts should flow in during the next two weeks.



#### The True Force in China

Speaking of the graduates of Shanghai Baptist College, President White makes a remark that is worthy of study: "China is being changed rapidly, but the true force that is bringing about this change is not foreigners, but the Chinese themselves, who have been trained by foreigners, and it will be increasingly true in the future, so that the more of these young men that we can influence, the greater will be our influence and the influence of Christianity in this great country." It is exactly that point of view that has led the Board of our Foreign Society to adopt its policy of intensive work in China.



WE are sure that it is not necessary to make apology for devoting a large amount of space in this number of MISSIONS to the great missionary leader the centennial of whose beginning work in Burma we are celebrating this year. It has been a source of great inspiration to study anew the career and character of Adoniram Judson, and live in the atmosphere of a hundred years ago. Such a study must make better every one who engages in it, and we delight to bring out from the pages of the past such passages as must tend to quicken our own spiritual desires, strengthen our faith in God, and develop in us a new missionary impulse. This is a Judson number; may God fill all its readers with the Judson spirit and trust, and with more of the passion for

souls that brought him at last to be able to say that he realized what it meant to love all men as brothers, even as Christ loved them.

¶ The portrait of Dr. Judson which forms our cover is undoubtedly the best that was made of him. We like the photograph of the painting, untouched, just as we give it; and we have left it as free as possible from print, as undoubtedly many will wish to preserve it as the best obtainable likeness of one of the world's very great and noble men.

¶ Never has lack of space oppressed the Editor more than in this issue. There are as many pages of interesting and pressing matter in type and waiting as appear this month. The balance is not as well pre-

served as usual, because of the peculiar centennial features of our coming Anniversaries. But we promise that whenever a Society reaches its centennial it shall have right of way; and we are sure no Society will object to that plan.

¶ If you have been taken with the notion that Hinduism is a fairly good religion, and that Buddhism has some admirable teachings, read what Mrs. Montgomery says on another page, and you will get a corrective. It is the fruit that tells the character of the tree, as Jesus says.

¶ In looking over the treasurer's reports of the early days of our missionary societies, the Editor is impressed with the fact that about one half the contributions came from "A Female Friend of Missions," "Female Mite Society," "Fem. Friend," "Young Fem. Friend," \$15.41 contrib. by the ladies, "from Sisters in Randolph," "from 2 females, Providence," "From Female Benevolent Society, Newton," "from Mite Society," and so on. The women, young and older, and the children too, were busy in giving then as now. We are glad to give unusual space to woman's work in this issue, and sorry that the Foreign Society of the West held its annual meeting too late for report.

¶ It does not make it easier, but it does indicate general conditions, when we learn that our own missionary societies are not the only ones that have come through the year with large deficits. The Mission Boards of the leading denominations all report debts, some of them very large. There must be something in the common feeling that the financial condition of the country has played a large part in the general decrease in missionary receipts. Business depression makes itself felt immediately in church receipts and benevolences.

¶ The death of Dr. P. S. Henson was not unexpected, as he has been in failing health for two or three years past. The high tributes paid to him as preacher and writer and loyal servant of Christ are all deserved. He was one of our most gifted and noted men, and his adherence to a gospel that can save men was unwavering. He was withal one of the most lovable and

kindly of men, and his genuine wit had no sting in it. His memory is fragrant of goodness.

¶ When Morrison had made one convert in China, he thought that if there were a thousand Chinese Christians at the end of a century it would be little short of a miracle. A little past the end of a century there are 200,000 Chinese Christians, and among them the leaders in the new era of progress in China.

¶ After a brief illness with typhoid fever, death came to Mr. William W. Main, for a quarter century Secretary of the Massachusetts Baptist Sunday School Association, and one of the most widely known laymen of New England. His work in forming men's leagues and classes in the churches of the commonwealth brought him into close relations with the laymen and pastors, and the New England Train, which for years he conducted in connection with our Anniversaries, gave him wide acquaintance throughout the country. He will be greatly missed. He was always an evangelist.

¶ There is something worth thinking about in the remark of an editor of a Hebrew paper, that if we didn't problemize ourselves so much in this country we should get on better. Allow things to go on in the natural way, he said, and this would be a wonderfully happy community.

#### A "MAKE GOOD" MOTTO

THIS has been suggested as a "slogan" for our United Missionary Campaign for Church Efficiency this year.

It is a good one. We urge, among other things:

THAT THE CHURCH SHOULD BE COMPOSED OF REGENERATE PERSONS. There are certain reactions which such persons will exhibit, not uniform, indeed, but still trustworthy. There should be more ways out of a church besides death.

THAT THE NEW TESTAMENT IS OUR RULE OF FAITH AND PRACTICE. Then we should know it and obey it. It comprises more than one or two orders. It includes the world in its program of evangelism.

We should not call back the flag, but we should move our membership up toward it.

We should not abandon our claims, but we should "make good" on them.



### For the Centennial

**G**OD of Nations and of Missions, our Heavenly Father, we praise Thee for the work of Thy hands among the nations of the world in the century past. We thank Thee that in the fulfilment of Thy purpose Thou didst raise up Adoniram Judson and make him a missionary forerunner in foreign lands; that through him Thou didst call upon American Baptists to engage in the evangelization of pagan peoples. We thank Thee for the leaders of those days, for their wisdom and consecration and loyalty to the truth; for the organization of our Foreign Mission Society, and for those other missionary organizations that later came into being as the missionary spirit grew and the borders of the Kingdom extended at home and abroad. We thank Thee, O God, for the heroic spirit of the missionaries through all the years, and for the abundant blessing bestowed upon their labors. We thank Thee for the growth of our churches, for the increase of numbers and of spirituality and of liberality. In the marvelous events of the century we recognize Thy gracious Providence, and unto Thee do we ascribe all the glory. Let the memory of Thy saints be precious, and their example stimulate us to larger devotion, to self-sacrifice, to a faith that dares large things. Graciously be with those who shall gather to celebrate the victories of the Cross, and from the mountain heights of privilege may Thy people receive such vision and enduement of the Holy Spirit as shall send them to their work in new power and faith and joy. Bless all missionaries in all lands; clothe the Gospel with new saving might among all peoples; cause peace to reign among all nations; and so hasten the dawn of the day when Christ shall reign in every heart, and Thy kingdom come on earth. Amen.



### Jesus did what Confucius could not

Thanking God for the gift of His son, a Chinese Christian said: "My heart was

full of evil thoughts, and all the study of the classics could not dislodge them; but Jesus did. My lips were full of filthy words, and Confucius could not cleanse them, but Jesus did. My life was full of deeds of shame, and all the precepts of the sages could not stop me; but the Lord my Saviour did."



### Send Me

TRANSLATED FROM THE GERMAN

BY HOWARD B. GROSE

In vision fair I saw the heavenly land,  
Saw seraphim before the Saviour stand,  
Swift shod for service at His least command —  
But Jesus looked at me!  
"Whom shall I send?" His question pierced  
my heart.  
"Who hears the call? Will no one quickly  
start?"  
"Here, Lord, am I, all eager to depart —  
I pray Thee, Lord, send me!

*Refrain:*

Here, Lord, am I, Thy messenger I'll be;  
Show me the way my feet may run for Thee;  
Gladly I'll give Thee service full and free —  
My Saviour King, send me!

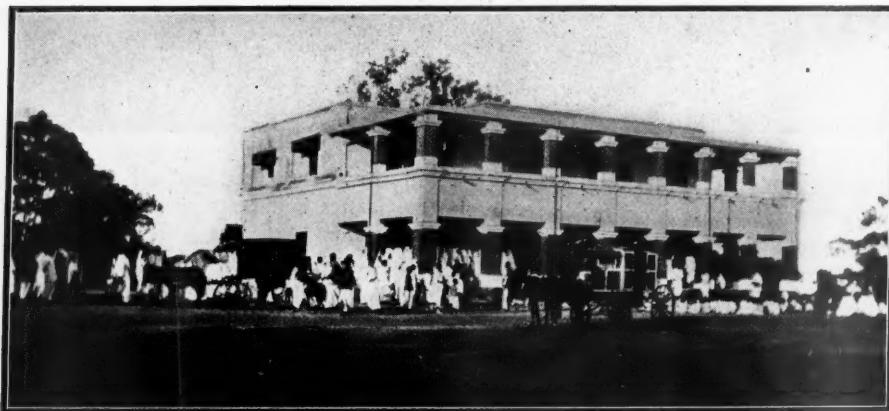
But woe is me, my lips they are unclean,  
Oft speak the words that would Thy cause  
demean;  
Life sealed to Thee sin-stained should not be  
seen,

Oh, cleanse Thou, cleanse Thou me.  
The holy coal which on Thine altar burns,  
Once was unclean, a thing which beauty spurns,  
To Thy white life my dark soul longing turns,  
Thou wilt my whiteness be.

Thine is the might, forever, only Thine;  
To Thee I bring whatever skill is mine;  
Fold Thou my little life in love divine,  
And with Thyself fill me.

My very weakness is my urgent plea,  
Let Thy strong hand in my behalf be free,  
That I a workman tried and true may be,  
Inspired, indwelt by Thee.

How shall I go, except Thou sendest me?  
How shall I lighten, save reflecting Thee?  
Send me in grace, to point to Calvary  
The sin-sick, troubled souls;  
Let Thy redeeming love be strong to win;  
Love that can draw the soul from death and sin;  
Through that great love may we all enter in  
Where love alone controls.



PRINCIPAL'S HOUSE, BOY'S HIGH SCHOOL, BALASORE

## The Bengal and Orissa Mission

By Mary W. Bacheler, M.D.

**T**HE Bengal and Orissa Mission occupies a tract of country bordering on the Bay of Bengal. Its eastern boundary is the Bay of Bengal, and inland the Rupnarian River, the most western mouth of the Ganges delta; its western the hills which separate the level coast plains from the more mountainous interior. Rivers on the north and south separate us from our Wesleyan Methodist and English Baptist neighbors.

The country for the most part is level, with some hills in the western part. The population, numbering about 4,000,000, is almost entirely rural, living in villages and small towns, and speaking about six different languages (Bengali, Oriya, Hindi, Urdu, Santal and Telugu). With the exception of the very interesting and successful English work at Khargapore, a large and important junction on the East Coast Division of the Bengal and Nagpore Railway, the work of the Mission is carried on in these vernaculars. The people are mostly Hindus who are idol worshipers, with scattered communities of Mohammedans.

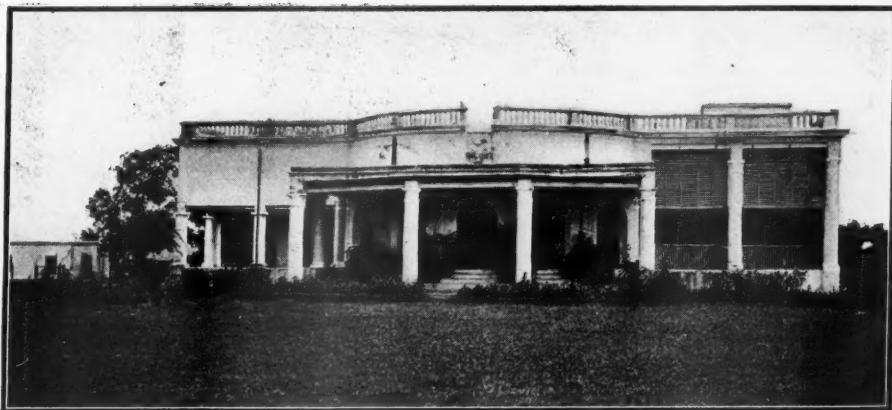
Nine stations have been occupied more or less permanently by missionaries, —

Bhimpore, Midnapore, Khargapore and Contai in Bengal, and Jellasore, Santipore, Balasore, Bhudruck and Chandbali in Orissa. At present there are resident missionaries at Bhimpore, Midnapore, Khargapore, Santipore and Balasore; the work in Contai and Chandbali is carried on by native missionaries, and that in Jellasore and Bhudruck is superintended by the missionaries in Balasore.

The work of the Mission may be conveniently considered under five heads: Medical, Educational, Industrial, Rescue, and Evangelistic.

1. The Medical. Dr. Kennan, with his fine equipment, which includes Sterling Hospital, and a wealth of medical enthusiasm, does a good work at Bhimpore. Dr. Murphy has a flourishing Dispensary at Midnapore, which he carries on in addition to his other work. Besides these regular "plants," all the missionaries give out more or less medicine as needs arise.

2. The Educational. In all the stations and outstations and even in the very small native Christian communities there are schools for the Christian children, which are sometimes also attended by the Hindu children of the village. As for the more important educational work of the different stations, Bhimpore, twenty miles northwest of Midnapore, surrounded



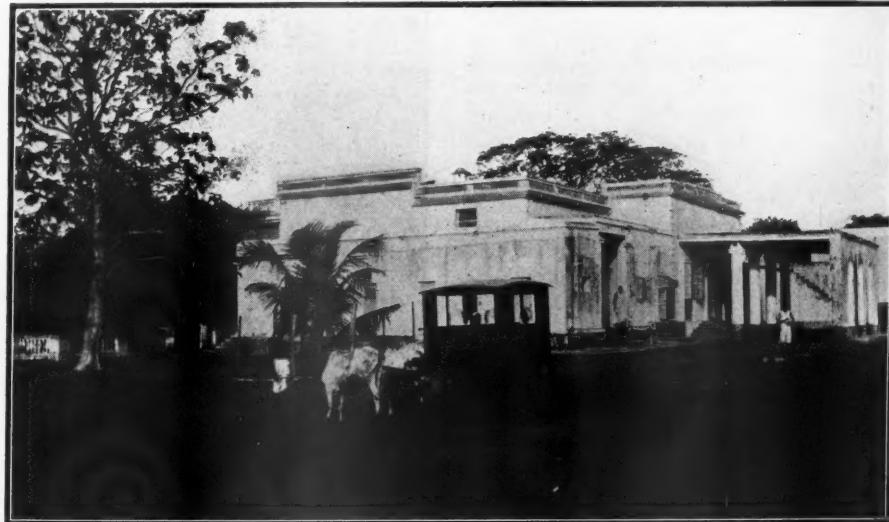
SINCLAIR ORPHANAGE BUNGALOW, FOR GIRLS AT BALASORE

by jungle, where bears, leopards and even wild elephants are seen, is the center of the Santal work. There are about sixty schools scattered through the jungles where these interesting people live. The mission inspector visits them all about once a month, and the missionary at longer intervals. Many of the teachers were trained in the Santal Normal Training School at Bhimpore. There are good schools for boys and girls, and special arrangements for boarding pupils who come in from a distance.

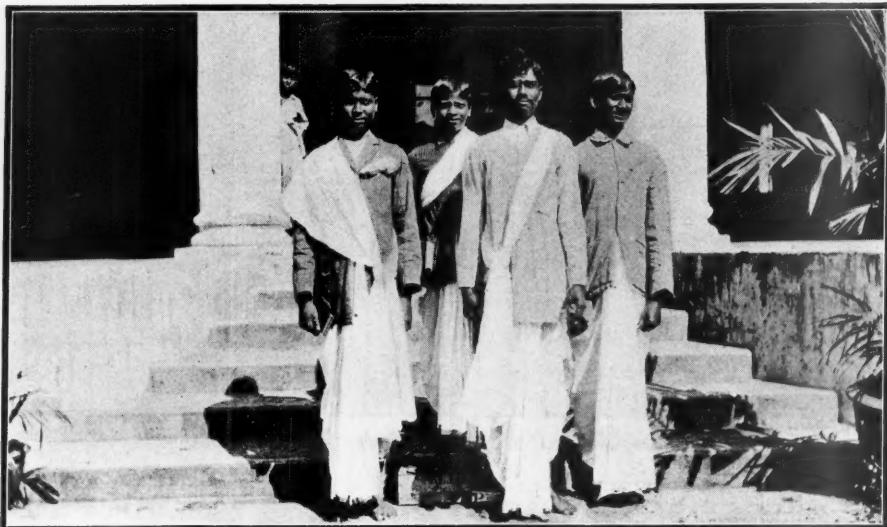
The Phillips Bible School, for the train-

ing of preachers and their wives, is located at Midnapore. The lectures and classes are held in Deering Hall, a fine building, the gift of Deacon Deering, of Portland, Maine. The Boys' Middle English School is also accommodated in this building. The Girls' School has a schoolhouse of its own in another compound.

In Midnapore, Santipore, Jellasore and Balasore zenana work (the teaching of women in their homes) and Hindu girls' schools are carried on by native Christian workers. There are also boys' schools in the towns and districts, under Mission



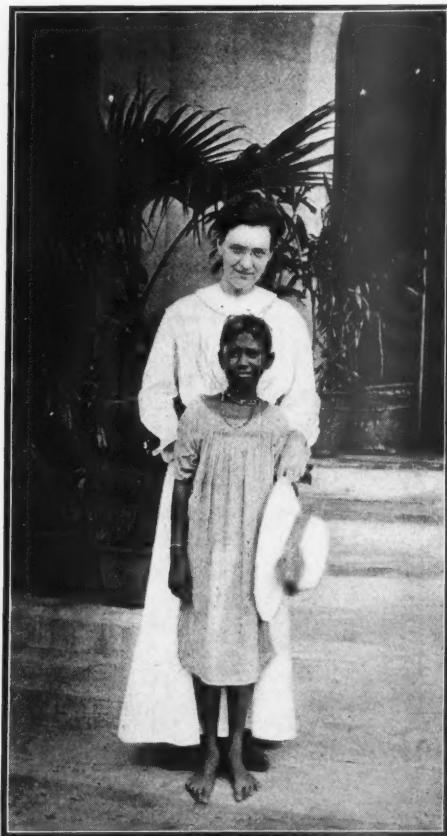
HIGH SCHOOL AT BALASORE, SHOWING GHARRI OR CARRIAGE USED BY BIBLE WOMEN



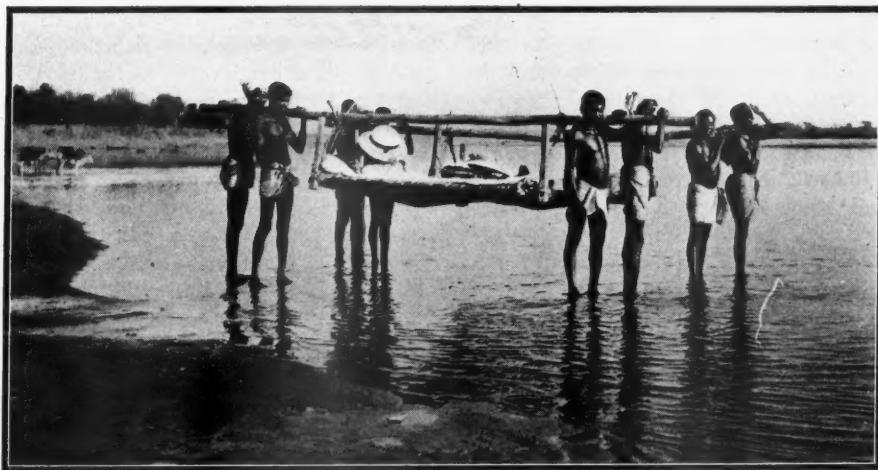
FOUR BOYS AT BALASORE ORPHANAGE, RECENTLY BAPTIZED

supervision, partially supported by the Mission, and partly by the Government. Most of these are taught by Hindu teachers. When the schools have a Christian teacher, the pupils gather on Saturday or Sunday for Sunday school. When the teacher is a Hindu the missionary in charge sends a Christian worker whenever possible. Dr. Coldren, Mr. Boyer and Mr. Hamlen have each borne an important part in the making of the Boys' High School at Balasore, the two former in the matters of money, plans and some of the buildings, the latter in building up an excellent school which stands high in favor and sends up boys each year for the Government Entrance Examinations. Besides boys' and girls' schools of lower than the High School, there is a large and growing kindergarten, by far the largest and best organized in the mission, where Christian, Hindu and Mohammedan children come together on a common footing.

3. The Industrial. In each station occupied by a resident missionary more or less attention is paid to the work of this department. In Bhimpore a work shop gives occupation to the boys of the orphanage and the Christian village. Classes in pillow lace have been more or less regularly kept up in Bhimpore, Midnapore and Santipore. At one time the boys in Midnapore were taught wood-



MISS AMY COE AND MINNIE, AN ORPHANAGE GIRL



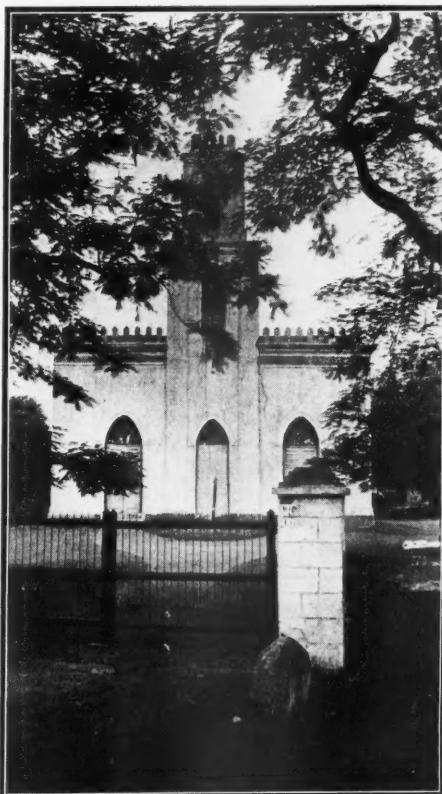
MRS. FROST AND MRS. COLLETT CROSSING THE JELLASORE IN A DOOLIE

carving. Sewing, ropemaking, etc., are taught in connection with most of the boys' and girls' schools. Embroidery and fancy work have had some attention. At Santipore there is a fine weaving plant. But the Industrial department in Balasore is the best organized and most extensive. Here the boys are taught carpentering, blacksmithing, cane work, shoemaking, bookbinding and other industries. There is a good workshop and skilled artisans to teach the pupils.

4. The Rescue Work. Although the Mission is comparatively small, the races of Bengal and Orissa are so different that it has seemed necessary to keep up a boys' orphanage and a girls' orphanage in both districts, at Bhimpore in Bengal, and at Balasore in Orissa. In these four orphanages about 200 boys and girls are cared for by the Mission. We are sometimes asked how we get the children. Some are waifs brought to us by the police; sometimes a relative gives the helpless little ones to the Mission. None are refused, though some are hopeless from the first, and reward the devotion of the Superintendent by slipping away in spite of far better care than they would get in their own homes.

5. The Evangelistic. Besides the nine stations already mentioned, there are about twelve outstations, where [there are churches or small native Christian communities, and about six places where the

nucleus for work has been started with a preacher and his family. In Midnapore, Balasore and Chandbali there are book-



CHURCH AT BALASORE

rooms where passersby are made cordially welcome. Street preaching is carried on in these stations. Colporters do their best work in meeting trains and attending the markets, where on certain days the people of the region meet to buy and sell. Bible women visit the women in their homes and tell the story of the love of God.

During the cold weather parties of missionaries with preachers, Bible women and colporters, go out into the district on camping tours, visiting the villages and towns remote from the centers of missionary activity. There are about 25,000 villages in Midnapore district alone, so the reader will readily see that without a large force of workers, it takes at best several years to visit even the most accessible, and when only two or three parties can be spared to go out into this territory each year, the interval between visits is necessarily very long, and we cannot wonder that the seed sown should so seldom come to visible fruition.

It has been the policy of the Mission to make the evangelistic element prominent in all departments, so the Hospital and the Dispensaries are kept well supplied with Christian literature; medicine is given out in envelopes with a printed text, and singing and preaching to the patients and their friends form part of the daily routine.

In all the schools and zenanas the teachers, even though they may be Hindus, are required to teach the Catechism and texts of Scripture to their Hindu and Mohammedan pupils. The Christian children naturally have more advanced and detailed teaching. Members of the industrial classes are also brought under Christian influence. The children in the orphanages and the inmates of the Widows' Home are carefully instructed. So in all departments, whatever may be the immediate result sought, the ultimate one is always to bring the people of Bengal and Orissa into the Kingdom of our Lord and Master.



BENGAL AND ORISSA MISSION HOUSE-BOAT "INDIANA," USED TO VISIT VILLAGES ALONG CANAL



## Side Lights on Home Missions

By D. D. Proper, D.D.

### EIGHT POINTS WORTHY OF CAREFUL CONSIDERATION

I. John R. Mott at the head of the Student Volunteer Movement says, "The missionary forces cannot win the non-Christian world for Christ until Christian nations and all their influences are more thoroughly permeated with the spirit of Christ. It is absurd to talk about such a plan as the evangelization of the world in this generation without a stronger Home Base."

II. Dr. Josiah Strong says, "He does most to Christianize the world and hasten the coming of the Kingdom who does most to make thoroughly Christian the United States."

III. During these eighty years of the Home Mission Society's work, its missionaries have organized a church on an average every four days. If they were so arranged, this would place one church on each half-section from New York to San Francisco. With an average of a little better than 477 missionaries per year, they have baptized an average of eight persons per day.

IV. The Home Mission Society is a great cooperative agency for "evangelizing America," which it is doing through the work of 1,513 missionaries and teachers. These workers reach the people of thirty-seven languages.

V. The expanding power of Home Missions appears in the results for Foreign Missions:

I. The Home Mission Society has ex-

pended over \$300,000 in securing 30,000 Swedish Baptists, and during this time they have given \$250,000 for Foreign Missions.

2. In twenty states west of the Great Lakes, the Home Mission Society has expended about five million dollars, and since the first known contribution for Foreign Missions in 1847 these states have given about one and a half million dollars, besides many missionaries, both men and women. One state receiving \$292,000 Home Mission aid, has already given \$219,000 for Foreign Missions, and this is but beginning.

VI. The Home Mission work is rapidly becoming a great Foreign Mission work on the Home Field. The 1,515 missionaries of the Society now use 22 European languages, 3 Asiatic and 12 American. Of the workers, 2 are in El Salvador, 37 in Porto Rico, 40 in Cuba, 35 in Mexico, 34 among the Indians, 34 among the Africans, 18 among the Asiatics, 309 among Europeans, and 824 among the English-speaking whites.

VII. Evidently the Apportionment and Budget Systems have come to stay and most churches welcome them as the best plans thus far attained.

VIII. Supplementary to the Apportionment and Budget, the Every Member Canvass for pledges and the duplex envelopes are of prime importance. The others may fail for lack of these.



THE CROZER CRUISER READY FOR MISSION TOURING

## Netherlands Drift

A PAGE FROM THE LOGBOOK OF THE CROZER COLPORTAGE CRUISER SHOWING HOW TOWNS ARE BEING RECLAIMED AND SOULS REDEEMED

By Rev. S. Fraser Langford



HE knowing ones freely predicted that nothing in the line of religion would take in Courtland. Courtland is a river town on the Sacramento River in California. High levees screen the surrounding country from the view of passing boats except in high water time. Ranches that are producing fortunes for their owners lie behind these high embankments. But religiously the country has been dormant for years. There were those who said that Courtland had had no religious services, and furthermore it did not want any.

That was the situation when the Crozer Colportage Cruiser tied up at the dock. Captain W. E. Story determined to get at the facts, and so made a personal house-to-house visit of every house outside of Chinatown. As a result of that canvas he found only one man, a doctor, who did not want to see a Sunday school started, and even he was not violently opposed

to it, being merely non-committal in a mildly profane way. The next step was to engage a hall and Captain Story was told that he would have to see the saloon-keeper in order to get the use of the dance hall, the only place available. He found the saloonkeeper an obliging kind of a man, and while talking with him asked if he knew of an electrician who could do some wiring in the hall so that a stereopticon could be used in illustrating the Sunday school lessons. A man sitting at one of the card tables spoke up, saying, "I can do your wiring for you."

"Then you are the man I want," said Captain Story.

The man arose and left the saloon with the Captain, and in that hour, although hardly conscious of the momentous nature of the step, this man began to reach out after the better life. He labored all that morning, and in the afternoon secured a helper, so that the job might be done in time for the services next day. About \$8 worth of copper wiring was used in the

work. When the Captain asked him what the bill would be the answer was, "It won't cost you a cent." Here was another man who was evidently friendly toward Sunday school work. The Captain then asked him if he would run the lantern for him.

"Why, no," said the man, "it would not do for me to run the lantern. People know who I am. They know that I hang around the saloons."

"Never mind that," said the Captain, "I want you to help me."

At length the electrician consented, and on Sunday, with a fine assemblage of young people, this man took his part in the first religious service he had been in for many years. After the service he opened his heart to Captain Story. He had been born in a prosperous southern home, and enjoyed all the advantages that such a home could offer. His parents had made one great mistake, however, in his training, and that was the cause of his later undoing. They had said to themselves, "When our boy has become a man grown he will meet many temptations. Men will ask him to drink. If he knows he can have it in the home, he won't have any craving to go out of the home to get it." So they put it where the growing boy could get it if he wanted it. And the boy took it, and then began to want it more and more until at length the appetite had completely mastered his will.

I have sometimes wondered why parents who argue that way about wine do not argue the same way about profanity, and say, "Our boy when he is a man grown will hear profanity and the only way to prevent his desire to use profanity when he gets out in the world is to accustom him to the use of it in the home." I am driven to the conclusion that those who advance an argument of that character are not thinking of the boy's welfare, but are anxious to justify an appetite which their conscience tells them is wrong.

From drinking the man took to gambling. He began to frequent the race course and one day he made a winning of ten thousand dollars. It was a large sum, but it came easy and it went the same way. He drifted about from place to place. He knew his return would mean disgrace for his people, but down in his heart there was a little feeling of resentment, for he knew that the habit

which had proved his undoing had begun in his father's home. At length his restless spirit carried him to the river town on the Sacramento, and there the missionary of the Publication Society found him.

The officers of the young Sunday school decided that they would hold Christmas exercises and do it in a Christian way. Elaborate preparations were made, and when they were well under way the electrician himself approached Captain Story and said, "Don't you think we ought to have a Santa Claus for the children?"

"Surely I do," said the Captain, "but who can we get?"

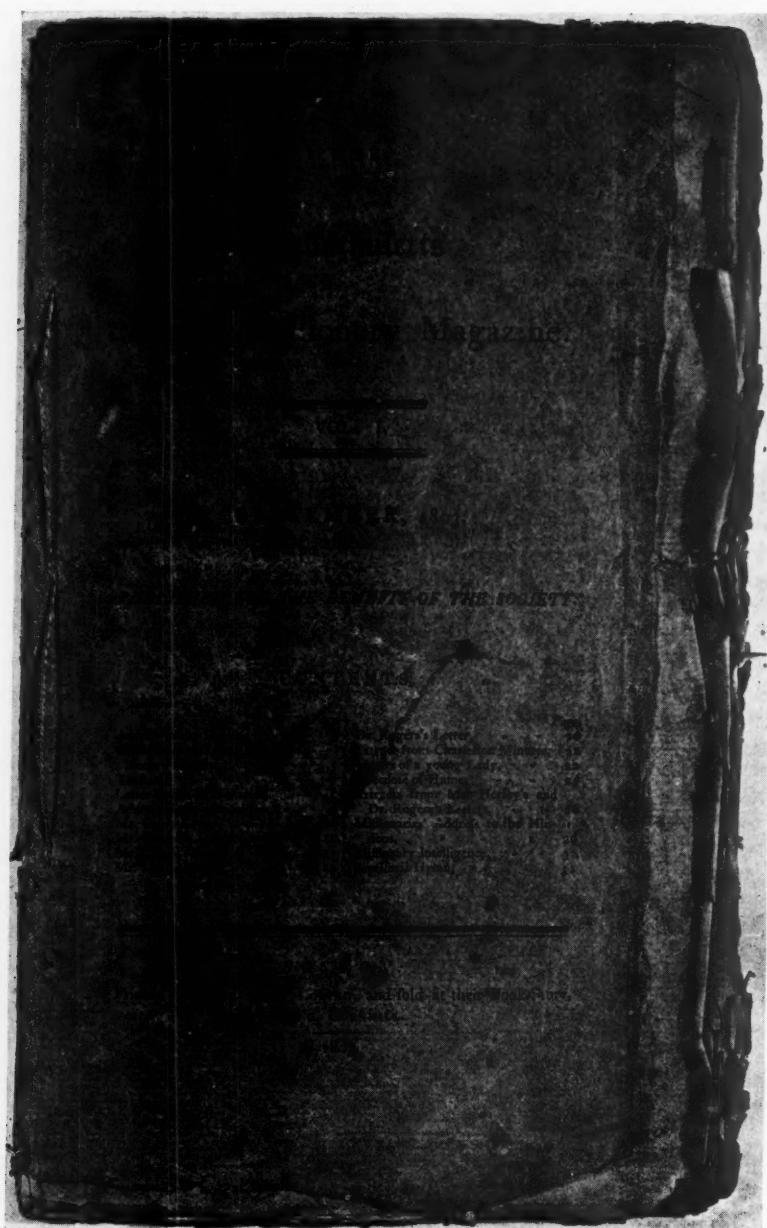
With something of timidity the man who had got started in the right way answered, "If you think it's all right, I'd like to take that part myself."

The Captain thought it over for a minute and then said, "I don't see why you can't." And he did.

It would have been inspiring to have looked into that happy service that night. It was the first of its kind that had ever been held there. It meant much to all, but to one it meant far more.

The Sunday school is now thoroughly organized, with a teacher training class meeting on Saturday night, and on each Sunday a young man from the First Baptist Church of Sacramento goes down on the river boat to act as superintendent. It is expected that they will develop a superintendent out of their teacher training class before many months have passed. May it not be that in the providence of God this man who has begun to grope his way to the light may become wholly Christ's and give himself to the development of a strong school?

The cruiser is gaining the good will of many other towns and settlements, for there are other preaching stations and Sunday schools which have been started in this unique way. There might be other pages out of the log-book of the Crozer Cruiser which could make interesting reading matter, for they are telling of towns reclaimed and souls redeemed. While the state is reclaiming the land from the floods by the erection of high levees, the missionary cruiser is reclaiming the people who live along the banks, through lifting up the religion of our Lord.



This is a reproduction of a copy of *The Massachusetts Baptist Missionary Magazine*, Vol. I, No. 1, 32 pages, issued September, 1803. "Published for the benefit of the Society," it was our first missionary periodical. The prospectus says: "We cannot at present determine whether we shall publish semi-annually, quarterly, or oftener, until we know the success of this number." Twelve numbers were issued up to January, 1808.

## The Missionary Magazine a Century Ago

By Howard B. Grose



HERE lies open before me a copy of *The Massachusetts Baptist Missionary Magazine* for June, 1814. This was No. 2 of Vol. IV, the magazine being a quarterly, "published for the benefit of the Society," and printed by Manning & Loring, and Lincoln & Edmands, names closely identified with our early Baptist history. In the March issue the editor speaks of the encouragement arising from two or three hundred additional subscribers. He adds naively what is equally applicable to the present: "A few indeed have dropped their numbers; some from the difficulty of obtaining them, and others from the difficulty of paying for them; and possibly some from dislike. It is by no means surprising, that among such a number of readers there should be a diversity of tastes. Some are most interested in what relates to the spread of the Gospel among the heathen; others take a more lively interest in the accounts given of reformatory nearer home; the increasing prosperity of Zion in our own country awakens their warmest zeal and gratitude. To both of these classes we can only say, that whatever can be obtained from India, or from our own country, which is deemed of sufficient interest to claim insertion, has not been designedly omitted."

Let us glance at the contents of this June issue of just a century ago. First we have two pages of news from the Baptist Missionary Society in India, quoted from the "Philadelphia Religious Remembrancer." Dr. Marshman of Serampore reports Dr. Carey's recovery from bilious fever, and the addition of nearly seventy to the church at Serampore and Calcutta. "The native brethren at Serampore are much stirred up to seek the salvation of their countrymen; nearly

every one capable of speaking is out on a Lord's day in the neighboring towns and villages. Indeed, the word is spread over such an extent of country, that I sometimes stand still and admire the hand of God therein. Nearly 500 have been baptized in these twelve years, and they are spread over an extent of more than 1,000 miles in length." There was evangelism by natives at the beginning. Four natives baptized at Calcutta were above 60, and one of them nearly 90. Here are two items further:

Mr. DeCruz addressing a number of people, three Brahmins undertook to argue against him. The people were unusually attentive. When Mr. DeCruz had spoken, they called the Brahmins to reply; but they ran away amidst the derision of the people. How powerful is divine truth!

The translations going forward or finished at the close of the year 1812 were in eighteen different languages!

The second article fills eight pages, and is on "The Importance and Advantages of Itinerant and Missionary Efforts." It is extracted from the Circular Letter of the Savannah River Baptist Association, is full of the missionary spirit, and takes the worldwide view based on the Great Commission, which proves "that the Gospel is yet to be preached in all the world, for God does nothing in vain." The closing exhortation is financial: "Say not then, Where shall we find the means for such an undertaking? God hath put it into the power of most of you to contribute, at least, a mite towards its support. Remember that of mites vast sums are formed. Embraced in our immediate connection (Savannah River Association) are nearly 6,000 persons. Deducting 3,000, who from their situation or circumstances cannot aid our designs, the remaining number can, by the simple and very practicable plan of contributing two cents only a week, furnish the large sum of \$3,000. Besides this moderate contri-

bution, individuals may be influenced to bestow much larger sums, and in addition, liberal souls of other denominations, and even those who are not professors in any, on proper applications, would doubtless improve the privilege of assisting in so benevolent and glorious an undertaking. Contribute then, dear brethren, liberally and cheerfully of your earthly substance according to your real ability. Be not dismayed at the magnitude of the objects before you." Well, two cents a week ought not to have dismayed anybody, but let us not despise the day of small things. Small asking still receives small returns, however.

An article on "Benevolence and Gratitude," from the Memoirs of the late Rev. Samuel Pearce, is followed by notes on a revival in Richmond, Virginia, and this "Missionary Intelligence":

The ardent zeal everywhere manifested by pious females for the advancement of the Redeemer's cause must be highly gratifying to all the friends of Zion. Very considerable sums have been raised by "Female Mite" and "Cent Societies," in different parts of the United States, and missionary efforts have been greatly aided by their unceasing exertions.

By a letter received from the Rev. Mr. Peck of Cazenovia, State of New York, bearing date, Feb. 24, 1814, the following pleasing intelligence has been communicated: "This day we have enjoyed a pleasing opportunity. At a meeting of the Board of Directors of the Hamilton Baptist Missionary Society, four Female Societies presented their donations, consisting of cloth of their own manufacturing, amounting in value to \$148."

Thus it will be seen that from the first the women had their share and a locally organized work, even in the days when they were commonly known as "females," a term that later was discarded as opprobrious.

Then follow fourteen pages of memoirs, characteristic of the period and explicit in detail. A page on Catechetical Instruction is followed by an "Extract of a Letter from the Rev. Samuel Newell to the Editor, dated at Serampore soon after his arrival." This is all of it: "We

arrived here on the 17th of June, have been kindly received, and entertained, and comforted by our excellent Baptist friends at Serampore, with whom we have resided ever since our arrival. This Mission exceeds all the ideas I had formed of it in America. The Lord is evidently with them. Nothing like this has ever been done before, and probably no mission will ever be established that will in any way equal it."

In the remaining three pages, we have reports of ordinations in New Jersey and New Hampshire, and of the installation of Rev. James M. Winchell as pastor and stated minister of the First Baptist Church and Society in Boston; a poem entitled "Baptism," from the Richmond Daily Compiler, the "lines of which were suggested by the solemn and affecting scene, exhibited in that city on Sunday morning, 27th February, 1814, when seventy persons were baptized." That was one outcome of the great revival in Richmond.

#### THE SEPTEMBER ISSUE

While we chose the June number because it was exactly in the centennial order, the September number is far more interesting, because it contains the report of the General Convention in Philadelphia, at which "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions," was organized, May 18th, 1814. The leading article is entitled "Baptist Mission to the Heathen," and begins as follows:

"Perhaps no event has ever taken place among the Baptist denomination in America, which has excited more lively interest than the late missionary Convention held in the city of Philadelphia. It was indeed a sight no less novel than interesting, to behold brethren who had hitherto been unknown to each other by face, collecting from north to south, from nearly all the States, from Massachusetts to Georgia (a distance of more than 1,000 miles), for the important purpose of forming a *General Convention*, in order to concentrate the energies, and direct the efforts of the whole denomina-

tion throughout the United States, in sending the gospel to the Heathen."

The meeting was held in the First Baptist Church; Dr. Furman of Charleston, S. C., was made chairman, and Dr. Baldwin, of Boston, "was requested to officiate as secretary."

#### THE TRIENNIAL CONVENTION

One cannot read the reports of those early meetings without being impressed by the fine dignity and rich expression which characterized them, and by the quality of religious experience. Something of the sense of personal responsibility and immediateness of salvation which made those leaders strong has passed out of the common life of Christians today. It is like a tonic to read the pages of the *Missionary Magazine* of a century ago. It was perfectly natural for the editor to write, regarding the Philadelphia Convention, that "through the kind Providence of a gracious God, nearly all the Delegates which had been appointed, were permitted to meet." This, too, although "the great distance, to some of the brethren, presented a very discouraging aspect; but the thought of meeting such a number of the dear servants of Christ, upon such an important occasion, inspired them with resolution, 'and fired their zeal along the road.'" Going from Boston to Philadelphia in 1814 was not a matter of a few hours, as now, but of a few days, for the railroad was yet many years in the future.

Thus the Triennial Convention, as it was known, came into existence, and the denomination started upon its century of missionary progress. Here is an interesting minute of the first Board meeting:

Tuesday, May 24, the members of the board present (15 in number) met at the First Baptist Meeting-House, Philadelphia, and after addressing the throne of grace, proceeded agreeably to the 6th Article, to organize the Board. Dr. Baldwin was elected president, Mr. John Cauldwell of New York treasurer, and Dr. Staughton corresponding secretary.

The next day, at the adjourned meeting, communications were made to the board by Rev. Mr. Rice, together with a statement of the monies he had received and expended on his journey to the southern States:

"on which *resolved*, That the board possess a high sense of the zealous, disinterested and faithful services of their beloved brother, and feel a lively emotion of gratitude to the Lord, for the success with which his labours have been crowned." Mr. Rice was appointed as missionary "to continue his itinerant services in these United States, for a reasonable time; with a view to excite the public mind more generally, to engage in Missionary exertions: and to assist in originating Societies, or Institutions, for carrying the Missionary design into execution."

And here is another most important action: "On motion, *Resolved*, That the Rev. Adoniram Judson, Jun. now in India, be considered as a Missionary, under the care and direction of this Board; of which he shall be informed without delay: That provision be made for the support of him and his family accordingly: and that one thousand dollars be transmitted to him by the first safe opportunity. . . . Resolved, That our brother Judson be requested, for the present, to pursue his pious labours in such places, as, in his judgment, may appear most promising."

The faith of the board in the financial future is shown by the following resolution: "that the Treasurer take the advice of the Hon. Judge Tallmadge and John Withington, in cases which respect putting out surplus money, that may at any time be in the treasury." We do not find records of surplus money, but the spirit of thrift was evident.

Thus the foreign missionary enterprise was launched by the Baptists upon a national scale a century ago. None of that company of delegates knew what great things should come of their action, but they were conscious of following the Divine leadings in their organization of a Society whose purpose was as comprehensive as the Great Commission of their Master and Lord.

If our readers wish to spend some time in an atmosphere that will bring refreshment of spirit, we recommend the securing of a bound volume of the *Baptist Missionary Magazine*, say Volume IV (1814-1816).

There were no illustrations in the magazine in those days, so these pages have none.



## Adoniram Judson — 1813-1913

BY H. S. QUILLIN

**G**REAT God, in whom the flaming spheres  
Burn and obey!  
To whom a thousand timeless years  
Are but a day!  
Exalted, isolate, alone —  
Upon Creation's central throne,  
Art thou unmindful of thine own,  
As earthly cycles run?  
Shall mortal life, from thee afar,  
Burn like a self-consuming star,  
Until its passing glories are  
Extinguished and undone?

O Gracious One, misunderstood!  
Our years are long, but thou art good,  
And patient is thy Fatherhood  
To wait the perfect plan!  
Then shall thy passion and thy power  
Embrace the Heaven-chosen Hour;  
The Spirit-pregnant Time, in thee,  
Achieve a vast maternity,  
And once again divinity  
Be imaged in a Man!

'Twas so in Eden, when the clay  
Rose, animate, to meet its God!  
'Twas so upon that Natal Day  
When Mary, bowed beneath the rod,  
Received her infinite reward —  
Her body's Child — her spirit's Lord —  
By angels sung, by men adored!

But not in these alone we see  
Forth-putting of thy deity:  
The man of Faith, in Ur, who went,  
To Jahveh's will obedient —  
Unknowing whither he should trace  
The portion of the Promised Race;  
The babe of Egypt's river-nest,  
With quenchless Freedom in his breast —  
Who down from Sinai's quaking awe

Should bear God's autographic Law;  
Or Jesse's son, drawn from his flock,  
The boast of blasphemy to mock —  
His name to deathless honor raise,  
In deathless song give God the praise;  
And every prophet in whose eye  
The far-evoking vision glowed;  
And every martyr, glad to die,  
If from his veins Salvation flowed;  
These — all — were but the earthly clod  
Made godlike by the breath of God!

O Judson! in this holy line  
How large thy portion, how divine!  
Like him of Ur, thou didst depart,  
The Promise treasured in thy heart!  
Like Moses, bidding men be free —  
But from a deeper slavery —  
Thou hadst the greater Gift, that leads  
From Law that binds to Love that bleeds!  
While, David-like, thy conquests raised  
So high the glorious Name — amazed,  
The heathen feared, the heathen praised!

Prophet of vision, martyr soul!  
Though full a century has sped,  
Thy spirit lives, thou art not dead —  
All men, all lands, thy name extol!  
Thy torch of Truth is firmly set  
Where Faith foresaw it — blazing yet!  
No pang of thine was felt in vain,  
For, sharing thy Redeemer's pain,  
Around thy form his glory shone,  
And made thy glory like his own!

Lo! deeper still thy spirit's reach:  
What doth thy high example teach  
But that, beyond our doubts and fears,  
The silences of faithless years,  
The womb of Time shall bear again,  
And God in Man revisit men!

— *Watchman-Examiner.*





## Judsoniana

### Gleaned from Various Sources by the Editor

#### REV. MR. JUDSON'S LETTER, ASSIGNING HIS REASONS FOR BECOMING A BAPTIST

*Rangoon, Dec. 23, 1815.*

DEAR BROTHER,—Mrs. Judson lately received a letter from a pedobaptist friend in America, which contains the following remarks relative to our change of sentiment concerning baptism:—"What has rendered your change peculiarly trying, is the many hard speeches and unfavourable conjectures, together with the known alienation of the affection of some of your warmest friends. This, however, you anticipated, and I would not call your attention to it, were it not that I wish you to contradict what I believe to be false. While one has assigned one cause, and another, another, the prevailing opinion among many is, that Mr. Judson shortly before he sailed, received a reprimand from the Board, which so offended him, that he resolved to have no more to do with them, and in no way could he escape so honourably as by becoming a Baptist."

In reply to this, I would simply state, that the American Board of Commissioners never gave me a reprimand. And in proof of this, I can appeal to any of the members. Furthermore, I never had the most distant idea that the Board thought me deserving of a reprimand. When I left my native land, it afforded me much comfort that I came out under the patronage of such men. And I can sincerely say, and solemnly appeal to Him who searcheth the heart for the truth of the assertion, that it was, by no means, the least of the trials consequent on my baptism, that I knew I should lose the approbation, and (as the event has proved) the patronage of a body of men whom I greatly respect, and for the most part believe to be true men of God, and hope

to meet in heaven in the embraces of uninterrupted love.

It seems that my friends are puzzled in fixing on the cause of my conduct. I suppose that being confident there is no reason on the Baptist side, they are willing to save my head, at the expense of my heart. However, let the truth be spoken. If there was ever an action performed from one single motive, unblended with any minor considerations, my baptism was an action of this description. And what was this one motive?

Alone at Calcutta, without the least conversation on the subject with any Baptist friend; with the Bible and Dr. Worcester in my hand, and much on my knees in prayer for the influences of the Holy Spirit, who is promised to guide erring creatures into all the truth, I felt the convictions which had been gaining on my mind for several months, ripen into a full persuasion, that I was in an unbaptized state. I read on the inspired page, "He that believeth and is baptized shall be saved." The former, I hoped, through the rich grace of God, I had been enabled to do; and I felt necessity laid on me with regard to the latter. This single consideration, I repeat it, forced me into the baptismal water. On the one side was every thing to allure; on the other (God is my witness!) every thing to repeal, except the sweet consciousness of doing his will, and pleasing him who laid down his life for me.

In professing religion in the divinely appointed way, I continue to rejoice to this day, and hope it will afford me consolation and joy in that hour which tries men's souls.

I have thought that the cause of truth required me to say this much concerning my motive in being baptized. With regard to other reports which I understand are in circulation, prejudicial to my character,

I think it most becoming to pass them over in silence. I feel happy in referring all these things to that great day which will bring to light the secrets of all hearts, and make every one's work manifest. Then those who have reviled, and those who, when reviled, reviled not again, will meet at the bar of Christ, and the character of both will be perfectly known. Then also all who are interested in Christ, will receive his approbation, and notwithstanding their temporary differences on earth will unite in everlasting love and praise. Those who give evidence of being thus interested in Christ, of whatever denomination, I cannot cease to love; though I consider it my duty, not only to "contend earnestly for the faith once delivered to the saints," but also to "keep the ordinances" as they are committed to us by the apostles.

I remain, etc.,

(signed) A. JUDSON.

REV. DR. BALDWIN.



**Come Over and Help Us \***

Ye, on whom the glorious gospel,  
Shines with beams serenely bright,  
Pity the deluded nations,  
Wrapped in shades of dismal night;  
Ye, whose bosoms glow with rapture,  
At the precious hopes they bear;  
Ye, who know a Saviour's mercy,  
Listen to our earnest prayer!

See that race, deluded, blinded,  
Bending at yon horrid shrine;  
Madness pictured in their faces,  
Emblems of the frantic mind;  
They have never heard of Jesus,  
Never to th' Eternal prayed;  
Paths of death and woe they're treading,  
Christian! Christian! come and aid!

By that rending shriek of horror  
Issuing from the flaming pile,  
By the bursts of mirth that follow,  
By that Brahmin's fiend-like smile,  
By the infant's piercing cry,  
Drowned in Ganges' rolling wave;  
By the mother's tearful eye,  
Friends of Jesus, come and save!

\* Sarah Hall sailed from Salem in 1825 for Burma with her husband, George Dana Boardman. After six years' labor among the Karen, Mr. Boardman died in 1831 during a jungle tour. Some years later Mrs. Boardman married Dr. Judson, and for ten years shared in the work at Moulmein. She died in the harbor of St. Helena in 1845, on the way to America.

By that pilgrim, weak and hoary,  
Wandering far from friends and home,  
Vainly seeking endless glory  
At the false Mahomet's tomb; . . .

By the Afric's hopes so wretched,  
Which at death's approach shall fly,  
By the scalding tears that trickle  
From the slave's wild sunken eye; . . .

By the martyrs' toils and sufferings,  
By their patience, zeal and love;  
By the promise of the Mighty,  
Bending from His throne above;  
By the last command so precious,  
Issued by the risen God;  
Christians! Christians! come and help us,  
Ere we lie beneath the sod!

SARAH BOARDMAN JUDSON (1803-1845).  
*Burma.*



**From Letters of Adoniram Judson to Friends  
in America**

*Rangoon, Jan. 7, 1814.* Our situation is much more comfortable than we ever expected it would be in such a country. We enjoy good health, and though deprived of all congenial, Christian society, we are very happy in each other; I think we frequently enjoy his presence, whose smile can turn the darkest night to day, and whose favour is the fountain of all happiness.

Not a single Burman has yet been brought to a knowledge of the truth, or even to serious inquiry. In all the affairs of this government, despotism and caprice are the order of the day. The present Viceroy is a savage man. Life and death depend upon his nod.

We have this consolation, that it was the evident dispensation of God, that brought us to this country; and still farther, that if "the world was all before us, where to choose our place of rest," we should not desire to leave Burma.

*March, 1814.* A dreadful fire has laid the whole town in ashes. The king's godown, in which the Mission-press was deposited, was preserved. How remarkable the providence, that the little section of the town which contains this invaluable deposit, the press, remains amid the general ruins.

*Jan. 16, 1816.* For a European or American to acquire a living oriental language, root and branch, and make it

his own, is quite a different thing from his acquiring a cognate langue of the west, or any of the dead languages. . . . However, I am beginning to translate the New Testament.



#### Letters from Mrs. Ann H. Judson

From the first letters written to her family by Ann Judson, in 1813, the following quotations are taken:\*

Mr. Judson has preached every Sabbath in the hospital (at Port St. Louis) since Brother Rice left us, to about sixty soldiers, besides a number of English people, who have occasionally attended. The soldiers appear remarkably solemn and attentive, and their officers say they read their Bibles much more than formerly.

At Sea, May 10. We have at length obtained a passage for Madras. We have a large cabin to ourselves. Attached to this room is a little closet with one window where we can spend as much time in religious duties, as we please.

The captain, supercargo, officers, and all the passengers, treat us with much politeness and respect, and seldom use any profane language before us. Yesterday being the Sabbath, the supercargo very politely requested Mr. Judson to give them a sermon. He readily consented, and preached from these words, "who went about doing good." (Then Mr. Judson preached to a company of Lascars, part Portuguese Roman Catholics, part Hindo-mussulmen.)

Madras, June 21. We arrived at Madras, a fortnight since, after a pleasant passage from the Isle of France, of one month. We have found many warm-hearted Christian friends here amongst the highest class of people. There are three young gentlemen of family, education, and high in office, who are decided in the cause of Christ. Two of them have supplied us with a horse and chaise, to ride every day since we have been here.

A Mrs. Stevens, and her two daughters, have lately retired from the world, and become very serious. They called on us soon after our arrival, and begged of us to visit them. A few days after our visit, we received a handsome billet from them, saying, we should oblige them much by accepting a few things they had taken the liberty to send. Accompanying the billet were two large trunks, filled with the following articles: A large handsome mattress with pillows, several pair of sheets, and pillow cases, one counterpane, four pieces of very nice cambrick, containing twelve yards each, a few yards of linen cambrick, a nice straw bonnet,

\*It will add to the interest of these extracts to remember that they were written by the heroic wife whose efforts in behalf of Mr. Judson, when he was seized and carried off bound to the death prison of Ava, won her the title of the "Heroine of Ava."

ten pairs of superfine English stockings, several neck and pocket handkerchiefs, a bundle of thread, tape, pins, buttons, &c.—a bundle of spices, a large bundle of biscuit, a jar of pickles, and one of preserved beef, for our voyage; besides a number of other articles of wearing apparel. We were perfectly astonished at such a valuable present from persons with whom we had so recently become acquainted. *But it rejoices our hearts to find that God has a few children scattered about in almost every part of the world, who manifest their love to him by contributing to the wants and necessities of those whose professed object is to spread the gospel.*

Immediately after arrival we found there was no ship to sail for Penang, but there was one to sail for Rangoon in a few days. We thought it not safe to continue here long, lest the government at Calcutta should hear of our arrival, and send an order for us to go to England. Consequently we have engaged a passage in the ship which sails for Rangoon. I think it most probable we shall stay there, though we are deprived of most of the comforts of life; as that is one of the most important missionary fields in this part of the world, and but one solitary missionary (Felix Carey, son of Dr. William Carey) in the whole empire.

Farewell to the comforts and conveniences of civilized life, — farewell to refined Christian society. . . . But these privations, these dangers and toils, and these comforts (the solid comfort of trusting in God, when dangers stand threatening to devour), are ours, — and we rejoice in them, and think it an inestimable privilege that our heavenly Father has marked for us this path in life.

Rangoon, July 30. In the land of darkness and the shadow of death. (On this voyage Mrs. Judson was brought "near the gates of death. I indeed thought the time of my departure was at hand.") We were three weeks on our passage, and when we arrived, I was not able to walk, nor had I even left my bed for half an hour. . . . When I landed, an arm-chair was provided, through which were put two bamboos, and four of the natives took me on their shoulders. . . . I was brought to the mission house (Felix Carey's), where I have entirely recovered my health.

There is here no bread, butter, cheese, potatoes, nor scarcely anything that we have been in the habit of eating. Our principal food is rice, and curried fowl, and fowls stewed with cucumbers. But we are blest with good health and good appetites. . . . There is not a female in all Burma with whom I can converse. Two or three French gentlemen, who speak English, constitute the whole of our society.

We devote our time almost entirely to the acquirement of the language, which we find difficult, as there is no grammar, and no printed characters.

There are constant robberies and murders committed; scarcely a night but houses are broken open, and things stolen. I think God has taught us by experience what it is to trust in

him, and find comfort and peace in feeling that he is everywhere present.

#### THE APPOINTED POST

From our first embarking for India, we have at times had our eye on this empire, as our final residence; but we have been repeatedly discouraged by the dreadful accounts we have had of the ferocity and barbarity of the natives. Several missionaries have made an attempt to reside here, but left without effecting anything. But after our heavenly Father had severely tried us, in causing us to be driven from place to place, he shut up every other door, and at last made us feel willing to take our lives in our hands, and come to this heathen land, to spend the remainder of our days. But will you believe me when I say we are cheerful and happy? Though we find the government and people just as we expected; though we are exposed to robbers by night and invaders by day, yet we both unite in saying, we were never happier, never more contented, in any situation, than the present. We feel that this is the post that God hath appointed us, that we are in the path of duty, and in a situation, which, of all others, presents the most extensive field for usefulness. (What wonderfully true prevision that was!) But for these feelings we are indebted wholly to the free, rich and sovereign grace of our Redeemer, and still dependent upon him for a continuance of them. It is our daily prayer that we may be continued here, and made a blessing to the poor Burmans, who are daily perishing for lack of knowledge.

It is now a year and a half since we left America, and we have not received a single letter, or heard anything from any of our friends. O do not forget us in your prayers; go to God often on our account, and pray for his spiritual blessings on us, and on this people.

#### A ROYAL VISIT

Dec. 11. Today I have visited the wife of the Viceroy. She received me very politely, took me by the hand, seated me upon a mat, and herself by me. When the Viceroy came in, I really trembled; for I never before beheld such a savage looking creature. He spoke to me, however, very condescendingly, and asked if I would drink some rum or wine. Her Highness told me I must come to see her every day; for I was like a sister to her. My only object in visiting her was, that if we should get into any difficulty with the Burmans, I could have access to her when perhaps it would not be possible for Mr. Judson to get access to the Viceroy.

Sept. 3, 1815. We are busily employed all day long. Could you look into a large open room which we call a verandah, you would see Mr. Judson bent over his table covered with Burman books, with his teacher at his side; a venerable looking man in his sixtieth year.

They talk and chatter all day long without hardly any cessation. A new Viceroy has lately arrived, who is much beloved and respected by the people.

#### "That's the Rest of It"

BY MRS. D. A. W. SMITH

On a trip through the Burman jungle one of our missionaries was telling to a crowd of interested listeners the story of God and His great love for the sinful world. Among the listeners was an elderly man who begged the missionary to tell the story in his village. She went to the village and received a cordial welcome. Seated on the veranda of one of the houses she was telling the story to a gathering audience when suddenly she heard a voice from the farther end of the veranda saying, "That's the rest of it, that's the rest of it." The voice was that of a very old lady who, when asked what she meant by the words replied, "Long, long ago, when I was young, I lived in Ava; my husband was one of the King's courtiers. During a part of the time there was a white foreigner, a lady who was destitute and in great anxiety about her husband. He was lying in chains in the death prison. I pitied her and used to carry her rice and eggs and she would talk to me about her God, and how He had provided a way of salvation from our sins. But later, my husband fell under the King's displeasure and we fled to the river, and taking a little boat we hastened down the Irawadi. After many days we dared to land and hide away in this jungle. I never forgot the white lady, and what she said about the one true God who created all things; but I could not remember just how we could get rid of our sins; now you have told the part I had forgotten, and that is the rest of it."

After years of waiting, her kindness to "Ann of Ava" had been remembered and she was permitted to hear "the rest of it." Later she and her son, the elderly man, were baptized and joined the church. She remained faithful until death and is now with "Ann of Ava" in glory.



#### My Recollections of Dr. Judson

Mrs. Mary E. Stilson-Turrill gave the following personal reminiscences at a Judson celebration in the church at Sawtelle, California, of which Rev. E. W. Mecum, her son-in-law, is pastor. We

are indebted to Mrs. Mecum for this contribution to our Judsoniana:

My birthplace was on the other side of the world, in Burma, on the island of Akyab, in the Bay of Bengal. My parents were missionaries. When I was three years old, my father, Rev. Lyman Stilson, moved his family to Moulmein. He was appointed treasurer of the Burman Mission, and on the night of the 12th of September, 1847, he was attacked by some Burman robbers, at the house, and nearly lost his life.

Dr. Adoniram Judson had lived in Moulmein for several years, and was a near neighbor of ours, and I can remember his coming to our house and relating some of the experiences of his life in prison. One of the stories that he told us was about a lion. It seems that part of the time, while in prison in Oung-pen-lai, a native from Siam was imprisoned with him, and simply one blanket was all the bedding they had to share between them, and they had to sleep on the ground.

One day the natives brought a lion in a cage, and set the cage not far from their prison. This lion had been given to the natives by some Englishmen. The natives did not want it, but did not dare to kill it, for fear of offending the Englishmen, so took a very cruel way of disposing of it. They gave it no food, and these two men in prison had to listen, every day, to the terrible roaring of the lion, as it was slowly starving to death. Finally, one day, the natives put a live calf in the cage, and the lion was so hungry he tore the calf to pieces, and ate it all up, and of course, the excess of food killed the lion. Dr. Judson said he could never forget the terrible roars of the lion.

Years after this, when he lived in Moulmein, Dr. Judson preached almost every Sunday, and then gathered the missionaries' children together, and taught us as one would a Sunday school class here. I can well remember his benevolent looking face, and his bright eyes, as he would try to impress upon our minds some simple truth. One riddle he gave us I shall always remember. He asked us, "What animal is it that goes on four feet in the morning, two feet at noon, and three feet at night?" The answer is, "A

human being. In the morning of life a little child creeps on all fours; at noon of life he stands erect on two feet; at night, or in old age, he walks with two feet and a cane."

I remember when Dr. Judson became very ill, and the doctor recommended a sea voyage, as the last resort, to prolong his life. My father, as treasurer of the mission, felt it became his duty to raise the money to send Dr. Judson on this voyage. He was accompanied by Mr. Ranney, the missionary printer in Moulmein. Dr. Judson left behind him his third wife, Mrs. Emily C. Judson, and her little daughter. When they had sailed but two days out from Moulmein Dr. Judson was taken much worse and died. Mr. Ranney tried to persuade the captain to turn back so Dr. Judson could be buried on land, but he would not, so they were obliged to lower his coffin into the sea, and he lies buried in the Bay of Bengal. Mr. Ranney was obliged to sail to the Cape of Good Hope before he could secure return passage on a ship to go back to Moulmein, and as there were no ocean telegraph lines then, we did not hear the sad news of Mr. Judson's death until Mr. Ranney's return. Thus died this noble, Christian missionary, the first American to go to far-off Burma, and the centennial of whose arrival in that country, with his wife, we are celebrating today.

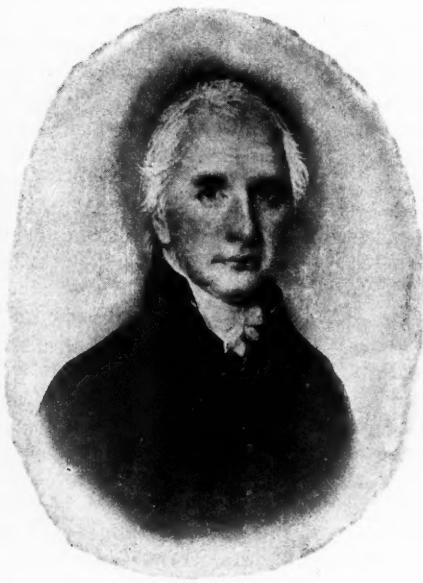
I once visited the grave of his first wife, Ann Hasseltine Judson, on the shores of the Bay of Bengal, at Amherst. A hopia tree shadows her grave. My mother's grave is in the cemetery in Moulmein, where rest also some of Dr. Judson's children. My sister, Miss Stilson, is now on her trip around the world, visiting in that far-off region, and will take part in the exercises of this day in Rangoon, Burma.



#### Adoniram Judson, Sr.

It will be recalled that when the first band of American missionaries were making their way in sailing vessels to the Orient, one of their number, reviewing his New Testament in Greek, found it necessary to orient his position by the observation that a church is a body of obedient

baptized believers. At the end of the voyage his wife also wrote as follows: "The face of Scriptures does favor the Baptist sentiments." "It was extremely



ADONIRAM JUDSON, SENIOR

trying to reflect on the consequences of our becoming Baptists." "We knew we must be separated from our missionary associates." "We felt we had no home in this world, and no friend but each other." "We expect soon to be baptized. O, may our hearts be prepared for that holy ordinance!" It is an interesting fact that in due time the missionary's father, pastor of the Third Congregational Church in Plymouth, Mass., followed his son's example. There is in the New York Public Library a letter in the form of a pamphlet, written at Rangoon, June 11, 1819, which begins as follows: "My dear and honoured father, You will readily conceive that your change of sentiments on the subject of baptism was peculiarly gratifying to my feelings. In my first researches on the subject I was quite alone. Mrs. Judson joined me very speedily. My dear friend and brother Rice joined me in less than two months. And in the course of a few short years, behold, my father, mother, and only sister, following

our Lord and Master into the liquid grave!"

The likeness of Adoniram Judson, Sr., is copied from a painting on ivory signed, Anna C. Peale, 1818, eight years before the death of the sitter in 1826 at the age of 68. An account book of his general expenses, found with the miniature in 1884 in the house which he built at Plymouth early in the last century, contains the following among other interesting memoranda:

"Expence of my two sons Education, Gifts, &c. Adoniram \$950,00,0. Elnathan \$1000,00,0. In the account above I did not charge Adoniram for a horse which I gave him which horse he sold fifty Dollars which added make \$1000,00,0. These two sums are taken from accounts of bills moneys paid & given to my two sons for their Education & other expenses, beside their board at Home & clothing. As Nabey (Abigail) B. my Daughter has not been at much expense abroad for her Education & has lived at home to assist & aeconomise in the family I now give her Eight hundred Dollars in state Bank for her own use & improvement. And she has two hundred Dollars in sd bank with her mother's which make \$1000,00,0. For the future, while she is at home I will give her board & half a Dollar per week. Jan. 1, 1814 Adoniram Judson."

The blank book was opened at Malden, Mass., in 1796, before the family moved to Plymouth. The price of the book, set down doubtless with a newly mended quill pen, was a shilling and eightpence. The spelling here and there has a peculiar appearance to modern eyes, but we may be sure that it was in general correct for those old days, as the writer was a graduate of Yale and had received the hon. A.M. from Harvard. His Yale diploma (A.M.) is dated the Year of Our Lord 1778, the Year of the American Republic the third. A piece of needlework done by the girl whom he married reads in part as follows: "Nabby Brown Her Sampler Made In The 15 Year Of Her Age 1774." Their children are referred to in the quotation already made. The elder son, the one who sold his horse, married Ann Hasseltine and sailed for heathen lands, where their firstborn was named Roger Williams. The younger son, Elnathan, joined the Navy as a medical officer. The daughter, Nabey, kept watch by the open fireplace at Plymouth. It is not clear why the boys

went to Brown instead of following their father to Yale. Motives of economy may have prevailed. The distance on horseback was much less to Providence than to New Haven.

The two elder surviving sons of the missionary were also named respectively Adoniram (Brown) and Elnathan. Their younger brother, Rev. Dr. Edward Judson, founded a missionary field in lower New York, where he built in 1890 an Institutional Church in memory of his father.

The pastorate at Plymouth began with a long candidacy, as appears from the following entry in the old account book: "Plym. Dr. From April 1, 1801 to May 12, 1802 34 Sabbaths preaching Six Dollars per Sab. \$204,00,0. Sallery from May 12, 1802 to May 12, 1803 \$400,00,0." The only wedding fee in the book is recorded thus: "Feb. 20, 1804 \$1,50 Marriage money." The following entry shows that the practise of economy was desirable: "February 22, 1805. This day we reckoned & settled all accounts relative to my Sallery for the year 1803 & found paid of said Sallery four hundred & fourty Dollars, and that Sixty Dollars remains due of the Sallery to be paid to me. Adoniram Judson. Nathan Reed."



#### Notes of Interest

"In joy or sorrow, health or pain,  
Our course be onward still;  
We sow on Burma's barren plain,  
We reap on Zion's hill."  
—From Dr. A. Judson's notebook.

The story of Dr. Judson's imprisonment and of the heroic efforts of Mrs. Judson in his behalf has been told in thrilling manner by Ethel Daniels Hubbard in "Ann of Ava," one of the centennial volumes issued by the Department of Missionary Education, and published for the Foreign Society by our Publication Society. The reader will not forget the pictures of experiences that have few parallels in prison annals or woman's record.

How Dr. Judson's translation of the Bible was preserved is thus described in "Ann of Ava": When Mr. and Mrs. Judson journeyed down the river from Ava to Rangoon they carried with them a trophy of priceless value. It was a little

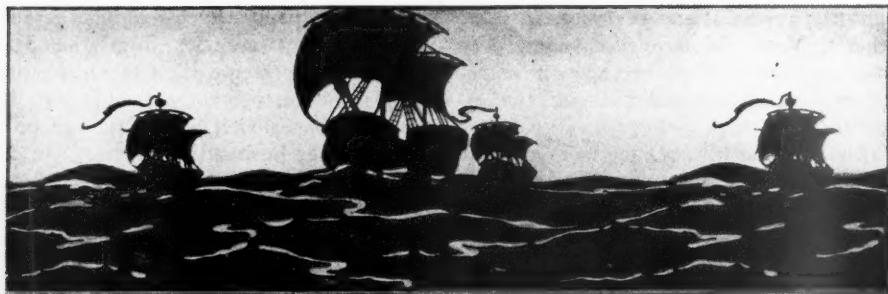
hard roll of paper which had been rescued, seemingly by miracle, from the death prison. To preserve the cherished possession from destruction, Mrs. Judson had artfully concealed it within the old pillow used by her husband in prison. On that evil day when he was robbed of clothes and belongings and marched away to Aungbinle, a jailer seized the pillow, untied its covering, and flung away in contempt the meaningless roll he found inside. Some hours afterward the faithful Moung Ing discovered the cotton-covered package, and prizing it as the only relic of the vanished prisoners, took it home and secreted it. Many months later the hidden treasure was brought to light, and inside the tattered covering was found the unfinished manuscript of the Burmese Bible, upon which Mr. Judson had spent ten years of arduous labor. Surely it was God's hand that had saved those precious pages from destruction.

"I have commended it to His mercy and grace; I have dedicated it to His glory." Thus wrote Judson of his translation of the Bible in Burmese.

Think what the consequences of this invasion must be. When all human means seem at an end, God opens the way by leading a Christian nation to subdue the country. It is possible that my life may be spared; if so, with what gratitude and ardor shall I pursue my work; and if not, His will be done. The door will be opened for others who will do the work better. In a letter just after the war.

"And now here I lie at peace with all the world, and what is better still, at peace with my own conscience." Words of Dr. Judson to his wife Emily, near the close of his life.

They lowered him to his ocean grave without a prayer; for his freed spirit had soared above the reach of earthly intercession, and to the foreigners who stood around it would have been a senseless form. . . . Neither could he have a more fitting monument than the blue waves which visit every coast; for his warm sympathies went forth to the ends of the earth, and included the whole family of man. It is all as God would have it.—Mrs. Emily Judson, in a letter to Dr. Judson's family.



## The Centennial and the Budget

A STATEMENT FROM THE FOREIGN SECRETARIES  
THAT REVEALS THE CONDITIONS CONFRONTING  
THE BOARD AND CHALLENGING THE DENOMINATION



E are just beginning to realize that we are in the centennial year of American Baptist foreign missions. It has been a century of providential guidance, of heroic sacrifice, and of striking achievement. Yet conditions on our mission fields today are far from affording simply occasion for satisfaction and self-congratulation. Never has the call been stronger for missionary reenforcement, for equipment in buildings and other means of giving effectiveness to the missionaries' work, for facilities for raising up and preparing a strong body of native Christian leaders, upon whom responsibility for the extension of Christian work may be placed. For example:

Burma, the land of Judson, the land of one hundred years of evangelistic and educational effort, of 976 Baptist churches, 78 per cent self-supporting, with a membership of over 65,000, and a Christian community of 122,000, rightly claims still a large share in our interest and support. Rangoon Baptist College, our largest and most completely developed institution of higher education, with 1,393 students in all departments, requires appropriations amounting to \$9,000 for salaries of missionary teachers, and \$7,000 for native teachers and other expenses of maintenance, in addition to large receipts from

tuition fees and Government grants. A splendid central building has been provided in Cushing Hall, but the College pleads for a dormitory, a dining hall, a building for the normal school, and provision for a department of chemistry. Three vacant stations among the Burmans, and Kengtung with 10,000 converts and but one missionary family, are eloquent in their appeal for reenforcements.

What shall we say of China? John R. Mott has said it is the next five years that will count there. In this day of marvelous opportunity our work in China is supported by a total of 164 missionaries and an annual expenditure of \$259,000, including the work of the Woman's Societies. In South China secondary schools should be greatly strengthened in preparation for higher education. There is urgent need for hospitals at several centers. The work among the Hakkas is sorely in need of additional missionaries. In West China a stirring appeal comes from Chengtu, the capital of the province, only recently entered by us in support of the West China Union University. Our share of the expense of this institution for the current year is \$1,000 toward the annual budget and \$5,500 for the purchase of additional land. We need immediately a Baptist College building to cost \$15,000, a larger fund for current expenses, and two Baptist professors in addition to the two now representing us. Two finely

equipped young men have made application for such appointment. In East China special mention may be made of the rapid and strong development of the Baptist College at Shanghai, which is maintained jointly with the Southern Baptists at an annual expense of about \$2,500 to each Society, apart from missionary salaries. There is urgent need for additional equipment in the way of dormitory accommodations and residences for missionary and Chinese members of the faculty.

In Assam a crisis has been reached in the conduct of the training school at Jorhat, which includes high school, Bible school and industrial departments and is serving the stations of the entire mission. The school has advanced so rapidly in grade and in the number of students that former appropriations are utterly inadequate. An additional appropriation raises the total expenditure for this year a little over \$2,000, apart from the salaries of the two missionaries. Further increase must be made next year or the work of the school must be disastrously curtailed. Additional buildings are greatly needed.

The missionary force in Japan is weaker numerically today than it was ten years ago, due to the loss of workers. In this day, when the door of opportunity seems to be opening a second time to the Christian Church, we must strengthen our evangelistic agencies and take our part in the program of Christian education. In addition to missionary reenforcement there is urgent need for church buildings in many centers of work, notably in the Liuchiu Islands and in the Yotsuya district of Tokyo.

Nearly ten years ago we transferred Dr. W. L. Ferguson to Madras, pledging him strong support in the development of an

aggressive work in that great city, especially among the student classes. He is still without a suitable hall for evangelistic and social meetings, and though a splendidly equipped young man, Mr. T. V. Witter, has recently joined him, especially for work among the students, there is yet to be provided the equipment necessary to make this work a success.

In the Philippine Islands the Jaro Industrial School, with its more than five hundred boys, is rendering a service of immeasurable value. The annual expense for maintenance, aside from the missionaries' salaries, is about \$4,000. Its greatest need is a central building, properly equipped, which ought not to cost less than \$60,000 to \$70,000. Dormitories are needed for the very successful work conducted by the missionaries among the boys attending the public schools in Iloilo, Bacolod and Capiz.

The Bengal-Orissa Mission presents a peculiarly distressing situation. Four stations are without a resident missionary, and practically one half of the staff of women workers have returned to America within a year because of illness or on regular furlough. Reinforcement of this field is imperative.

One of the most promising movements in the recent years in Belgian Congo has been the establishment of the union training school at Kimpesi, where both men and women are prepared spiritually, intellectually and industrially for service as preachers, teachers and Bible women in connection with the work of the English Baptists and our own. A central building and other equipment are urgently needed.

JAMES H. FRANKLIN,  
ARTHUR C. BALDWIN,  
*Foreign Secretaries.*



*When his terrible imprisonment of nineteen months — nine months in three pairs of fetters — was over, Mr. Judson wrote to Dr. Baldwin, March 25, 1826: "I feel a strong desire henceforth to know nothing among this people, but Jesus Christ and him crucified . . . and devote the remainder of my days to the simple declaration of the all precious truths of the gospel of our great God and Saviour, Jesus Christ."*



THE Outlooker not infrequently wonders why men consent to serve as members of the Executive Boards of our missionary societies. They get no pay, seldom receive thanks or recognition, devote hours and days each month to Board and committee meetings, and are liable to criticism of all sorts from all sides. Surely, only a sense of personal obligation can hold able and busy men to such a thankless task. The Outlooker is an impartial though not uninterested observer, and knows fairly well what kind of work the Board members put in. He knows, too, their spirit, and something of the difficulties they have to face. And when the critics begin, often without knowing all the facts or the bases of action, to blame the Board and the poor Secretaries, the Outlooker wishes the people might know both sides and the whole truth. Then it would appear why his sympathies are so often with the authorities. This does not mean that he is an apologist for the Boards; nobody would thank him for assuming that unnecessary rôle. It means only that he is a lover of fair play and full knowledge.

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Accompany the Outlooker to an imaginary meeting of the Foreign Board, for example, and let us calmly see what might happen. A large group of earnest men gather in the Board Room, from whose walls look down upon them the pictured faces of Judson and other noble missionary leaders. It is a dignified body, and the atmosphere is that of serious business. After two or three members have led in earnest prayer, the routine business is transacted, and then the order of the day is reached — a discussion of what must be done to reduce outgo, in view of insufficient income, and what can be done with least

injury. This financial consideration cannot be evaded by the Board. The Outlooker knows how easily the critics wave it aside with the catching remark that the Board ought to have more faith and challenge the denomination to do larger things. But the Board has had faith, has repeatedly challenged the denomination in the years past, and the result now is another staggering debt of over \$180,000. Now, as honest men, charged with a great trust, what shall the Board do? The denomination, speaking through the Northern Baptist Convention, has said that the Boards must not go into debt; that the budgets for the coming year must be made by the Societies on the basis of the receipts of the year preceding. These receipts fell short in 1913-14 by \$65,000 or more of the budget approved by the Finance Committee of the Convention and apportioned among the churches. The Board can see no alternative but to retrench somewhere. The members know well how that word retrenchment will be hurled at them by those who have no responsibility. They know too how any action they may take will painfully affect some missionaries. But what can the Board do? It is disloyal to disobey the Convention injunction, and dishonest to go on without resources in hand or sight. More than that, the members reflect that already applications amounting to many thousands of dollars have been approved for sorely needed equipment, for which appropriations cannot be made because there are no funds to draw on. They have heard also the pressing calls from the fields where missionaries are breaking down for want of assistants and proper equipment. But there is no money; worse, there is a great debt to be raised before these things can be considered. The members pause to pray again for light. They are bur-

dened with a great weight. What can they do?

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The Outlooker cannot tell them what to do. Can you? That there must be some policy is plain, and it is decided that it must be a policy of intensive work—strengthening the best things there are—rather than extensive, for already there has been stretching out beyond the efficient boundary. Efficiency must be regarded. The Board has studied long and carefully the situation in various fields, under the pressure of these two forces—deficiency in funds and efficiency in work. It has sent out representatives to survey the fields at first hand, and bring back light as to exact situations. It has now to reach a decision, in view of all the facts obtainable. In the particular mission field under immediate consideration, the facts point to one conclusion, that if the Baptist mission work in that great land is to be brought to efficiency and do its part worthily there must be a decided strengthening of certain parts of the work at points where we are now weak; and in order to do this it will be necessary to transfer the missionaries from one station and give over the work there. This is withdrawal, and the Board members face it with as great distress, surely, as any critic of their action possibly could. But again comes the old question, What is the Board to do? To continue the station from which it is proposed to withdraw would require an increased appropriation and more workers, and there is no money for such increase. It would also mean a continuance of inefficiency and lack of equipment in other fields of greater importance relatively. It would mean that the crying needs of Assam and Burma and India must go unheeded for still another year. In spite of the outcry that is foreseen, the Board has to act according to its best light and judgment, based on years of discussion and knowledge. Then it has to struggle anew with the appeals from all sides; from stations undermanned; from missionaries ill and entitled to furloughs, but unwilling to leave their fields without a substitute; from workers hopelessly situated for want of proper living places

and meeting places; until the Outlooker is certain that if the denomination could collect itself at one Board meeting, a million dollars would come pouring in, and the hateful idea of retrenchment be put out of sight for a generation. But the denomination is not present; it has no means of being reached with the facts; the critics are interested only in specific cases, appealing to sentiment and not seen in full relation;—and the Board must do something.

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The Outlooker would like to know, in case this description were of an actual instead of an imaginary meeting, what would you do, if you were a member of the Board? And he would also like to know if it is not reasonable to suppose that the members of our Boards, who know the facts, are not possessed of as keen feeling and sympathies, and as truly and deeply interested in missions as any of the rest of us; and if their judgment and action ought not to be regarded, on the whole, as more likely to be right than that of others who cannot, in the very nature of the case, look at the whole mission cause comprehensively, and weigh needs against needs, from an intimate acquaintance with each and all. Let us think it over, as just and reasonable people; and if we do not wish the Boards to attempt retrenchment anywhere, let us give them the money that will make retrenchment unnecessary. But let us not expect a Board to work the miracle of sustaining missions without funds, or of raising the funds as well as seeing to it that they are most wisely expended. And if we are going to criticise, let us not do it unless we can tell the Board what to do. Constructive criticism of that kind will always be welcomed. Meanwhile, the Outlooker is thankful that he is spared the painful and nerve-racking duty of being a Board member.



## The Woman's Foreign Meeting in Newton Centre

BY THE EDITOR



**I**T was fitting that the forty-third and last annual meeting of the Woman's Baptist Foreign Missionary Society should be held with the church at Newton Centre, for it was from women of that church that the call went out, February 28, 1871, to organize the Society; which was done at Clarendon Street Church, April 3, 1871. It was gratifying, too, that Mrs. Alvah Hovey, a member of the original Board, and Mrs. Galusha Anderson, another signer of the call, were able to be present and receive the special and merited honors paid them. Despite the unpleasant weather there was a very large attendance, more than once taxing the capacity of the main audience room. The program was of rare excellence, and carried out with deep and sustained interest.

It was the kind of meeting that lives in pleasant memories and self-perpetuating influences. If it were possible to convey to the women in all our churches—and to the men as well—not only the addresses in full of Mrs. Edmands, the president, Mrs. Gale, Mrs. Goodchild and Mrs. Safford, all of whom were in the Burma party, but also the atmosphere which the speakers created, there would be a great missionary and spiritual awakening. The messages differed according to the personality of the speakers, but there was a single note struck by them all—the gospel as the only solution of the world's problems.

There were some sessions of unusual interest; and certainly it would be difficult

to arrange one of greater impressiveness than that of the last evening, which was the Judson Centennial celebration, under the auspices of the four Boston Associations. Mrs. Charles W. Gale told of her visit to Assam, confessing that she had fallen in love with the mission work there, and sending its appealing needs home to every heart. Mrs. Frank M. Goodchild, who ranks among the speakers remarkable for finish of address, pictured in original and eloquent manner the "schools and the girl in the East," bringing out clearly the evangelistic work of our mission schools, which makes them essential to a redeemed womanhood in the Orient. Mrs. Edmands informally described the homes and work of the missionaries, bringing them close in their daily life of ministry. There was no mistaking the deep impression made by these addresses. Then there was a climax of power in the Symbolic Vision, in which seventy-two young women, clad in white robes and carrying palms in their hands, filed down the aisles, singing as they went, and formed on the platform the figure of a cross of light. The effect was beautiful, and a closing triumph. "In this sign" the Society has made its conquests, and in this the new and larger Society of which it becomes a part will continue to go forward to yet more conspicuous victories.

The significant business of the meeting was the final action by which this Society unites with its sister Society of the West to form the Woman's American Baptist Foreign Mission Society. The Society unanimously adopted the constitution and by-laws adopted at Detroit, and nominated the officers chosen at Detroit, the election to take place May 15, 1914.

By their own desire the official connection of the president, Mrs. M. Grant Edmonds, and the honorary president, Miss Sarah C. Durfee, terminated with the annual meeting. Resolutions were passed expressing deep appreciation of the invaluable service given by the president in the past twenty-one years, ten years as director, two as vice-president, and nine as president; and representatives of the Board, the missionaries, and Hasseltine House paid tributes to her far-sighted judgment and whole-hearted devotion. A testimonial of appreciation was also sent to Miss Durfee for her continued service even in years of retirement. Flowers were presented to the retiring president and secretaries and to the treasurer, Miss Stedman, who will receive the contributions of the new Society. A special vote of thanks was given to Miss Helen W. Munroe for her double work during Mrs. Safford's absence. Mrs. MacLeish, president of the Society of the West, sent a telegram of greeting.

In connection with the passing of the old Society there was a unique feature called a "secretarial spectrum," in which six groups composed of seven women each, including state secretaries and members of the Board, came in turn upon the platform. All were dressed in white, but each group wore a distinctive scarf of color, and each presented to Mrs. Alvah Hovey, who typified the old Society and was one of its founders and first officers, a bouquet of the group color. Each member also gave a fact for a year of the Society's life, so that the forty-two years were thus reviewed. When all the groups were on the platform, with Mrs. Hovey, Mrs. Anderson, and President Edmonds, daughter of one of the original members of the Board, in the center, they formed a living rainbow. Then Miss Florence Walworth, granddaughter of Mrs. Gardner Colby, first president of the Society, and herself foreign secretary of the New England District—dressed in blue, the new Society's color, and typifying its spirit, received from Mrs. Hovey the clustered rainbow bouquet, which signified the placing of the interest, work and love of the old Society in the hands of the new. Mrs. Anderson led in prayer, and "Blest

be the tie that binds" was sung with fervor. Whoever originated this idea did a masterly and touching piece of work, instinct with the sentiment that makes woman a power and life worth living.

Other interesting details we can only mention. There were stirring remarks by twelve returned missionaries, and six candidates were presented: Mabel R. Culley, Alice C. Bixby, Helen M. Good, Marion Mason, Ethel Smith, and Naomi Carter, each speaking briefly. Wednesday evening was the young woman's session, in charge of Miss Harriett S. Ellis. Mrs. Edmonds made an able report of her visit as official delegate to the Judson Centennial in Burma, and to the Telugu Missions in Madras, Nellore and Ongole. The Foreign Secretary, Mrs. Safford, gave a vivid story of her long journey, which included China, Japan, the Philippines, Burma, Assam and South India. The churches will do well to call for her "Oriental Travelogue." Greetings were brought from the three Districts which cover the Eastern Society's territory by their presidents—Mrs. Howard Wayne Smith, Atlantic District; Mrs. Wm. F. Gurley, New York District; and Mrs. Fred E. Crawford, New England District.

The one note of regret was the reported deficit of \$22,458 for the year. It must be remembered, however, that the last year's debt of \$34,696.93 was all paid, and that more money had actually come into the treasury from all sources than ever before—a total of \$186,155.24. The permanent and annuity funds amount to \$84,665.16; the Society's real estate (Home for Missionaries' Children and Hasseltine House) is valued at \$35,177.92; so that it has real and personal property totalling \$119,843.08 to turn over to the new organization.

The Society voted to join heartily in the effort to raise the accumulated debts of the three societies before the June meetings. It can look with great satisfaction upon its completed record; its 213 missionaries commissioned; the 233,333 baptisms reported on our mission fields in the period of its existence; and a total of \$3,936,175.12 raised and expended in its widely useful work.

## The Board of Education

BY SECRETARY F. W. PAELFORD, D.D.



THE new possession is often the most interesting, simply because of its newness. The interest of newness belongs to the Board of Education. That was evident at the educational session at Detroit last May. But it is to be hoped that the interest of the denomination in this newest Board is not simply due to its newness. The issues to which this Board is committed are fundamental. If it at all succeeds in meeting the ambitions of its founders it will render to the denomination a service more fundamental to its future success than can be rendered in any other way. The Board of Education is concerned with the training of the leaders of tomorrow.

Baptists have always had a struggle to keep education to the front. The suspicion that so long existed among earlier Baptists that education and spirituality are incompatible has died hard. That is evident in any record of early Baptist history. It was fearfully evident in the figures which the Board of Education presented last year as a result of its study; when it showed by careful computation that whereas the Congregationalists have one student in college for every 69 members in their churches, and the Presbyterians one for every 70, the Baptists have one for every 176 members. To correct this situation, to bury that old suspicion, to create a new interest on the part of Baptists in education, is the first task of this new Board. We shall not be satisfied until we have one student in college for every 60 Baptist church members in the North. To this end we hope that the Convention will soon adopt an educational day when we may present to our entire constituency the importance of education. To this end the Board is also having prepared by many of our denominational leaders a series of articles and pamphlets on the various phases of education, which we hope to get into the hands of thousands of parents and children.

Dr. E. G. Robinson, formerly President

of Rochester Theological Seminary and of Brown University, declared at a Meeting of the American Baptist Education Society in the early nineties, that despite the great handicap under which we had labored, as a result of the formation of this Society, the Baptists at that time had a larger investment in education than any other denomination and were leading the country in education. Alas, the leadership has long ago been lost and Baptists have fallen far behind. The formation of the Board of Education and resuscitation of the Education Society seem to be evidence that Baptists have gotten their second wind. The Board of Education hopes to be the pacemaker in the second mile. To this end it is making a careful and personal study of each Baptist institution, that it may know where the weakest spots are and where help is most needed. It proposes to present this next year the significant facts which it has gathered to Baptist men of means and challenge them to help regain for Baptists a position of honorable leadership. We give fair warning. We want, we must have, \$3,000,000 for education in the next five years.

Thousands of Baptist boys and girls have found their way to the great state universities. Their greatest need in these critical student days is a friend, warm, wise, personal. These friends it is our business to furnish. With this purpose in view we have located University Pastors at Pennsylvania, Michigan, Wisconsin, Ohio, Illinois, Iowa, Nebraska, Kansas, and Leland Stanford universities. These men are to search out our Baptist students, make friends with them, get them into vital touch with a Baptist church, lend them a helping hand in every way possible.

Did you wonder what your item in the apportionment marked Northern Baptist Convention was for? A large portion of it was to pay for these friends of Baptist boys and girls.

We will furnish more friends, and they are greatly needed, if you will furnish more funds. That is another reason for raising your apportionment.

## The Centennial Meetings

### A Hundred Years

A HYMN FOR THE JUDSON CENTENNIAL —

1814-1914

BY HOWARD B. GROSE

(Tune, "The Son of God goes forth to war" or "O mother dear, Jerusalem")

A hundred years sing praise to Thee,  
Eternal God above;  
And countless voices raise to Thee  
Their hymns of grateful love.  
These wondrous years their story tell  
Of peoples born again,  
Of nations bowed beneath the spell  
Of Him who died for men.

On Burma's shores, where Judson wrought,  
Lo, ransomed hosts upraise  
The banner of the Truth he taught,  
And sing the songs of praise.  
So India, China and Japan,  
While idol temples fall,  
See converts hail the Son of Man,  
And crown Him Lord of all.

All lands redeemed sing praise to Thee,  
O Christ, our Lord and King;  
We join the choir, and raise to Thee  
Love's joyous offering.  
A hundred years — ring-out, glad bells,  
The gospel full and free,  
While all the mighty chorus swells  
The praise, O Lord, to Thee.



### Delegates and Visitors

Churches should select early their delegates to the Northern Baptist Convention in Boston, June 17-25. Each Baptist Church in the territory of the Convention is entitled to at least one delegate, and an additional delegate for each one hundred members.

Delegates must bring duly signed credentials and, first of all, must present them to the Registration Committee in the Vestry of Park Street Church (near Tremont Temple) and receive in exchange a badge, which will admit them to the Convention as delegates. Each delegate will pay one dollar towards the expenses of the Convention and for his copy of the Annual.

At the Business Sessions of the Convention (mornings and the afternoon of June 17th) only delegates will be admitted to the floor and the first balcony. Visitors will have seats in the second balcony.

At the other sessions, the floor and the first balcony will be reserved for delegates till ten minutes before the opening hour of the session. After that time visitors will be admitted to vacant seats on these floors. The second balcony will be open to visitors at these sessions at any time. Visitors as well as delegates are urged to enrol at the Park Street Church, where, besides the Registration Committee, the Entertainment and Information Committees will be found.

MISSIONS' office will be open from 8.30 to 6 each day except Sunday. The Woman's Foreign Society and the New England Baptist Library have their rooms on the seventh floor, where our office greets you as you leave the elevator; while the American Baptist Foreign Mission Society occupies the eighth floor. All will keep open house and extend hearty welcome to all visitors.

The chief objects of historic interest in the older part of the city can all be compassed in an hour's walk — that is, so far as seeing the exteriors is concerned. People with an historic sense will find it possible to make short excursions of most interesting character before and after sessions, by lunching at the right points and at the usual lunch-counter pace, which is by no means recommended. There is an abundance of these lunch places, by the way, within five to ten minutes of the Temple

Rev. D. A. W. Smith, D.D., son of Rev. S. F. Smith, author of "America," has reached this country, to attend the Centennial meetings, and is at the ancestral home in Newton Centre. Dr. Smith has been a missionary in Burma for a half century, and has long been president of the Karen Theological Seminary at Insein. He is honored for his own and his father's sake wherever he goes.

Rev. M. C. Mason, D.D., another veteran missionary, who has seen service in Assam for forty years, beginning it in 1874, is also in Newton Centre, anticipating the June Meetings with great interest.

# WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY MISS FRANCES M. SCHUYLER

### The Annual Meeting in Boston

PRELIMINARY, TUESDAY, JUNE 16

The New England Branch of the Woman's American Baptist Home Mission Society will hold their annual business session in Ford Hall from 1.30 to 2.30 P.M.

The preliminary meeting of the national Society will immediately follow the meeting of the New England Branch. This program will consist of addresses of welcome by New England representatives and response by the President.

"Messages from the Fields" will include short verbal reports from District Secretaries, State Directors, General Workers and Presidents of City Unions.

The evening session will be devoted to the interests of young women. Two addresses by well known leaders in young women's work will be followed with an exercise by the "Pathfinder Girls."

FRIDAY AFTERNOON, JUNE 19

Following the annual address of the President, Mrs. A. G. Lester, the work of the Council of Women for Home Missions will be presented by a prominent leader in our denomination.

Friday evening the general topic will be "Work among Spanish Speaking People," and it is expected that a number of our missionaries will be present and participate in the exercises. This will undoubtedly be a session of extraordinary interest.

Workers' Conferences will be held on Thursday, June 18, Monday, June 22, and Tuesday, June 23, at 4.15 P.M., probably in Kingsley Hall.

A feast of good things is in store for the earnest, enthusiastic delegate who comes with the desire to get all the helpful

suggestions she can gather to carry back to her constituency. The presence of the general officers of the Society, of the district, state and local leaders, will afford opportunity for personal contact that will be mutually helpful. The personnel of the missionary force is after all the greatest attraction offered. In this assembly we expect a large number whose names are familiar to many of our Baptist women and in whose work they have been deeply and practically interested.

### ATTENTION, MISSIONARIES

All missionaries who wish entertainment at the meetings of the Society in Boston will please notify the Corresponding Secretary, Mrs. Katherine S. Westfall, at once.



### An Abiding Pathos

"In a complex society, a ministry is demanded that can hardly hope to be remedial, socially or individually; that is merely palliative, leaving individuals much as they were, and contributing little to the solution of society's problems," says a recent writer, and he further comments, "Who would have this ministry withdrawn, though the recipients cannot render any service in return, nor really give thanks therefor?"

In their ministry to the women and children as they find them in lower New York our missionaries are giving a service that "takes front rank with the best that humanity can render." Miss Keoker writes of her work: Our Junior Philathea girls' meeting on Friday nights is a source of great joy to me. They are largely neighborhood girls coming from dirty,

unkempt homes, having little and oftentimes no encouragement for the higher, truer life. One can only say of them, however, that they are just girls, enthusiastic, bright and loving as can be found anywhere. The class spirit has changed wonderfully in the last year. Several months ago Scripture, prayer and hymns had no place on the program, but to-day the girls take turns in leading a brief devotional service every time they meet.

The membership has more than doubled and the meetings are varied in character. Probably during the month the one of largest interest and helpfulness is our missionary meeting. We began by placing our missionary interests in our dear Training School, and decided to buy and hem table linen for its use. This suggestion made the girls very happy, for during our work, stories about the life in the school were told, and when our box was all packed ready to go, two girls even envied Uncle Sam the privilege of carrying it, saying, "Oh, I wish we could take it."

Also the bi-weekly mothers' meeting has more than doubled in attendance. It is indeed touching to see the neighborhood mothers coming in with their little ones. To many it is the one bright spot in their lives. Some come neatly dressed in clothes with many patches, others are careless about their appearance, and still others are wearing clothing given them by the missionary. A few are Christians, many are indifferent, and some are seeking the truth. It rejoices our hearts to see the development in character.

I think of one mother whose home I entered a year ago by mistake. Did I say "mistake"? After listening to her story, you may decide that. We often fail to recognize the wonderful leading of God. At first I found her a sick, sad, discouraged mother of three beautiful children, the wife of an inveterate drinker, living in a dilapidated, dark tenement, trying hard to supplement the meager wages of her once brilliant husband by sewing large gingham aprons for fifty cents a dozen. Now she and her eldest son are faithful members with us, and the youngest boy was baptized on Easter Sunday. She is one of my most faithful helpers. Her little two-and-a-half-year-old

daughter attends the mothers' meeting, "ladies' parties," as she calls them, and invariably takes her stand by the missionary, whether the latter is seated in the congregation or leading the meeting.

While nearing Fred's home, I found what is quite uncommon in our eastern New York, and yet stirs within us all the sympathy and longing to help influence the lives of our women and children. A large group of men were on the very steps of Fred's home gambling, and around them were numbers of school-boys and girls eagerly watching the outcome. In the basement is an opium resort in disguise.

After climbing three flights of dark, dirty stairs, I found myself in Fred's home. Before me stood his mother, a large, fleshy woman only half clad, around her three little ones, barefooted and minus all clothing save thin calico dresses, and shivering pitifully, for it was during one of the bitter cold spells, and there was not a spark of fire in the house. It seemed a hopeless condition, no furniture excepting a large family bed, a stove and kitchen table, and an old baby carriage. We gave them clothing and made them quite comfortable, and then made strong appeals to her to send the children to Sunday school and on her own part to attend our mothers' meeting. Thursday she came, and on Sunday one boy was in Sunday school. We feel that this family will be uplifted, for since my calling the home is much neater.

One young man and his brother are very near the Kingdom, but home conditions keep them from coming publicly. I missed the mother from services for several weeks, so I asked the younger boy regarding her absence. Trying in vain to keep back the tears, he said, "If mother goes to church, father goes to the saloon. If mother stays at home, father stays with her." We little know the struggles in the homes from which these children come. — *FREADA E. KEOKER.*



Religion is the response of the soul of man to the life of God. Jesus Christ is seen to be the Son of God, not by comparison of texts, but by looking into His face. — *Dean Hodges.*



MILITARY CAMP AT WALSENBURG, COLO.; STRIKE BEGAN SEPT. 28, 1913; SOLDIERS ARRIVED ON THE FIELD OCT. 28. TRAGIC STRIFE SINCE

#### In a New and Difficult Position

The Misses Matthews, whose faithful and efficient services at Novinger, Missouri, are well known to the readers of *MISSIONS*, have been occupying a difficult and dangerous position for the past few months. They were transferred to a more needy field at Walsenburg, Colorado, the center of the strike troubles. Miss Alice A. Matthews tells of the situation as she sees it. Just as her letter was ready to be sent on to *MISSIONS*, the death of Major P. P. Lester (Dr. Lester) was announced in the daily papers. Major Lester was a trustee of the little Baptist church at Walsenburg. He was killed by a bullet while ministering to a stricken comrade during the recent conflict. The loss of this gifted young physician to the little struggling band and to the cause of Christ is inestimable.

Miss Matthews writes: This my tenth annual letter comprises the story of work in Missouri and Colorado, over seven months being spent with the mining people of this exceedingly difficult region. How glad we were to be counted worthy to come and help strengthen the hands of the feeble little Baptist church here, the members of which were ready to give up after more than nine years of repeated failures and discouragements. Miss Rose Clark was the faithful pioneer missionary for Walsenburg and vicinity about ten years ago, commissioned by what is now the Woman's American Baptist Home Mission Society. No Baptist church

existed here then, but soon afterward a very small one was built, with seating capacity all told for not more than 75 people.

When we arrived here in August, we found a young man serving as supply for the summer. In September he left and since then the church has been looking for a permanent pastor, but with a membership of 26 it is a question if one will be secured very soon, even for half time. There is no Baptist preaching from thirty to forty miles north or south, and none east or west of us for many miles; truly a mission field from every point of view.

Upon our arrival in Colorado we heard rumors of a coming strike. We knew what that had meant to the northern field, and we hourly hoped that it would not come to pass in this southern region. However, in two months, the dark cloud settled. Men laid down their tools and forsook work that had brought them a regular income of \$80 to \$100 a month, and contractors more than that. The objective point is recognition of the Mine Workers' Union. The striking miners established a tent colony on the edge of town, and there, with their families, have been subsisting on an income of from \$3 to \$10 a week according to the size of the family; the father in the home, or rather, each man receiving \$3 a week, the wife \$1, and each child fifty cents. This money comes from the Union.

In the first days of the strike bloodshed occurred on one of the principal streets of the town, in consequence of a riot.

Three men gave up their lives and a fourth was injured for life. Soon after this the governor sent a detachment of 500 soldiers here to restore and keep peace. During the last few weeks that number has greatly diminished, leaving only a company of cavalrymen. The strike is by no means settled, and the county courthouse is patrolled by soldiers night and day. "Mother Jones," as she is styled by the strikers, is now a military prisoner here in that building. God speed the day when "brotherly love shall continue," and such strifes shall not exist.

Our district comprises a radius of some fifteen miles, including many mines and camps, and in our religious visits, whether in camp or town, we have been most kindly received. In Mexican homes, and there are scores of them, we are more or less hampered on account of the language, but we hope this year to find some time for Spanish, as there is a bright Christian couple connected with the Spanish Presbyterian Church willing to help us with the systematic study.

The Sunday school at Walsen is increasing in size and interest, and they meet all expenses out of their own treasury. We have the use of the schoolhouse which will easily hold 200. A preacher employed by the Colorado Fuel and Iron Company holds service in that building once a month. This is mainly for the residents of the camp. Since the strike began, 50 additional new houses were planned to be built within the camp grounds, in which to accommodate incoming non-strikers and their families; the families being afraid to live in town; 39 of the houses are now completed and mostly occupied. The Walsen Sunday school contributed \$2 to the work of the Society in Chicago. The sewing school in town gave \$2, and the apportionment for the women of the church of \$5 was also met.

Last Christmas a barrel valued at \$25 was received from the people of Calvary Baptist Church, Binghamton, New York. This they have cheerfully and kindly done for three consecutive years. A box of new clothing for children was also received earlier in the year from the Woman's Mission Circle of the Baptist Temple, Brooklyn, N. Y.



MAJOR P. P. LESTER, TRUSTEE AND LEADER IN THE BAPTIST CHURCH OF WALSENBURG, WHO WAS FOULY SHOT AND KILLED, APRIL 29, WHILE TRYING TO SAVE A WOUNDED SOLDIER. DR. LESTER WAS SERVING ON THE HOSPITAL STAFF OF THE STATE INFANTRY. THE LOSS IS SEVERE TO CHURCH AND COMMUNITY.

### The Strategic Time on the Pacific Coast

Miss Dorethea De Long, who for the past two years has been a general missionary for the Society, but who at present is located in San Francisco, writes a most interesting report of her year's arduous work. She says:

Just a year ago we were busy in preparation for the dedication of the White Temple at Walla Walla. The weeks were busy ones, for there were 17 committees to look after, representing 500 people, and each had a special duty to perform and report upon, but success crowned our efforts. The Association can be remembered as one of profit and pleasure. It means so much to come in contact with people, and in their eagerness to learn how to send them home more zealous and better fitted for service.

The next Association was typical of the spirit of the first one, a spiritual uplift and better trained servants. The manifestation of the evangelistic spirit was marked throughout the meeting, for at one service 32 united with the church.

The third Association convened in a lumber town situated on the bank of a lake. Already the idea was conceived of having boys' and girls' meetings, and here we had one with 165 boys and girls in attendance. It was evangelistic and so successful that the meeting continued after the Association had adjourned. Organizations of our woman's work, Sunday school and B. Y. P. U. were perfected here.

The fourth Association was held in the country. Many came, 400 being present at the Sunday services and 160 at the women's session.

The fifth Association was reached by sail, steamer and automobile. It took us seven hours to go sixty miles up the mountains. Wherever we met women during the Associations, we endeavored to interest them in our work and to enlist them in sharing the responsibilities and grasping the opportunities.

The State B. Y. P. U. Convention was next in order. The church had been without a pastor and the field needed preparation for the convention. I spent a month with them and during the period organized a Sunday school at the abandoned fort where several hundred people live without

church privileges. The old chapel was obtained for Sunday school, and 42 were present the first Sunday. The man who took the superintendency with some hesitation has recently been ordained to the ministry. These people come from all classes, and all need the gospel. Many were from the Allen Race Tracks. The children seemed to enjoy the life of gambling and all that followed racing, yet every one realized the need of a Sunday school, and a number stayed away from the races to be able to go to church and Sunday school. The convention spelled success.

The last Association was in Idaho. After our woman's interests were looked after, I went to Kooskia for Sunday, where I taught the young people's class, and organized a Junior Society.

July meant vacation month, with farewell parties and receptions, for I had decided to heed the Society's call to San Francisco. The Pacific Coast B. Y. P. U. Convention convened in Seattle, and that being on my way, I had the privilege of attending it.

The journey was a hot, weary one of 1,583 miles, but I arrived on Sunday morning in time for church.

Miss De Long gives a detailed account of the needs, the activities and the possibilities of her new field in San Francisco. We can quote but briefly, but her closing words are significant:

The results are less and the work is harder than any field I have known, but when we realize that but four per cent are Protestants and that the tendency is to forget God in the strife for food, home and social life, it does not seem so strange that they are an easy prey for the materialistic socialism that prevails so largely. When all but two groceries sell liquors, it is a gravitation toward the saloon. There they find a ready welcome. This not only applies to men but to women, for it seems to be with perfect freedom that women pass in and out of the "liquor stores" or grocery stores when in search of liquor.

With 96 per cent Jews and Catholics, the strategic time is not "in 1915 during the fair and opening of the Panama Canal," but now, and we are not equal to the situation. Why did we not come in with a strong force of Baptist workers when the

city was but a few dwellings at the cross roads? The church of the mission district must be institutional if it saves the day for our Master, for the Jews and Catholics have our children and young people in their institutional classes now.



MISS MAGGIE HOWELL, ONE OF THE SOCIETY'S  
MOST LOVED AND USEFUL TEACHERS

#### A Work of Transformation in Guantanamo, Cuba

Miss Maggie Howell writes: This year marks the close of my eighth year in Cuba, two years in Santiago and six in Guantanamo. Our school is larger and in many ways better than ever. We have enrolled 75, all we can accommodate. I have 43 in my grade, and Miss Perera has 30. Some of the pupils have been with me since we first opened school here.

Each day the good seed has been sown at our morning exercises and during the day as often as opportunity presented itself. This year three of my girls made an open confession of Christ and were baptized and another is awaiting baptism. The boys are harder to reach. Their fathers do not believe religion is for men, so of course the boys have the same opinion.

They are very attentive to the reading of the Bible and enjoy singing the hymns, but I cannot get many of the larger ones to come out to Sunday school.

Last year we organized a Band of Mercy society, the members of which pledged themselves to protect children, animals and plants, also to refrain from fighting and using obscene language. Every Friday afternoon we meet and report what has been done during the week. If any have broken their pledge they must pay a fine. The dues and fines amounted to twelve dollars this year, so we voted that the money be used towards the expenses of a picnic. We chartered a car and went to San Pré, a small railroad town where we have a mission. We left at 7.45 A.M., and returned at 7 in the evening. Some were here an hour before time to start. What a happy day this was for them! We had a nice car to ourselves. The children sang all the way going, and although they were very tired coming back they let their voices be heard as they approached the town. They spent the day jumping, playing bean bags, ball and many other games. At noon we had a nice lunch, and all claimed to have had the best time of their lives. It was their first picnic, and for some of them it was the first ride on a train. The children behaved so well and made such a nice appearance I know it will be a good advertisement for our school.

As I look back upon my first year's work here and contrast it with the present conditions, seeing so many changes in the children for the better, I can say that our efforts have been worth while.



#### What the Bible is Doing in Porto Rico

Mary O. Lake, at Ponce, Porto Rico, writes: I have never before had my children in the primary department so enthusiastic over the Sunday school lessons. Many mothers tell me how the little folks have repeated to them on their return from school the stories of Abraham, Isaac, Jacob or Joseph. I wish you could see the class of more than one hundred on each Sunday morning as we sing and learn these lessons.

A few days ago I was in a home where live a father, mother and one boy. I found the man reading from a large Bible to his wife, while she was ironing. He said to me, "We have already read beyond the lesson for next Sunday, for it

what she read in the Bible. We often find that among the educated people; the words are meaningless for they have become so accustomed to only saying words without thinking that they need help to understand the most simple things until they are enlightened by help and prayer. For this reason our house-to-house visiting and Bible classes are so important. It is here a little and there a little, day after day.

Go with me into the home of our poor Anita, the paralyzed girl whose faith sustains her in suffering both physical and mental, and see the light of joy in her eyes as I read to her of the New Jerusalem as described in the Revelation, chapters 21 and 22. Or go into the poor little hut of Ignacia, who is almost blind and whose husband is a blind beggar. She is ill with a nervous trouble and can walk only a few steps at a time. After a few minutes' talk about her illness, looking at the Bible in my hands, she says with a smile, "Read me a little from the Book this morning, sister, and see if it will not calm my shaking nerves." I read to her of Christ healing the infirm woman in the synagogue, and leave her more quiet. So need is met and ministered to on all sides.



#### Advance among Chinese Christians

Mrs. Amanda Egli, of Oakland, California, reports as follows: The pulse of life in our little Chinatown corner of the world beats away at just about the same rate year after year, yet the lives of the individuals constituting it flow sometimes at high, sometimes at low tide. Yes, the tide has been low at times during the past year. I have been with my Chinese friends in their sorrows. Some there were who sorrowed as the heathen do, without a ray of hope, but others have learned to look through the darkness of despair to the Light above. At such times we feel rewarded for any years of sacrifice we may have made.

Again I have been with them at high tide. We are often participants in their festivities of various kinds. It may be to celebrate the birth of a child; this is



CARLOTTA PEREZ, A TEACHER IN GUANTANAMO,  
CUBA

was too interesting to wait." This was Tuesday. He is a night watchmen in a hotel, and when I have met him on the street as he goes to his work, he has always carried his Bible. Four people in the hotel who scoffed at him a few months ago are now attending services in some of the evangelical churches. Because of his work he cannot come to night services, but is always in the Sunday school with his little boy, thus losing his half day's rest.

A public school teacher told me the other day that she could not understand



MEMBERS OF MISSIONARY CIRCLE AT CHADRON, NEBRASKA. MISSIONS OUGHT TO HAVE A CLUB OF FIFTY THERE, WITH SUCH WORKERS

quite common at the age of a month. Again it may be a reception tendered to a friend, or perhaps a wedding, which is always an event giving pleasure to many for a week or more. Here again the contrast between the heathen and the Christian is marked. Many ceremonies and superstitions indulged in at such times by the heathen are cast off by our Christians and are supplanted by Christian practices. This is not always easy to do, but "thanks be to God who giveth us the victory through our Lord Jesus Christ."

Our Chinese Christians are advancing. They are not faultless, and have much to learn, but they are a noble, courageous band and to attend one of their prayer-meetings is to be convinced that they have something good to talk about. Salvation through Jesus is a very real thing to them. Our recent mothers' meeting was well attended, and both departments of our day school are encouraging. We have had the great pleasure of seeing one of the boys from the department baptized.

The best evidence of the inspiration of the Word of God is found in the Word itself; when studied, loved, obeyed and trusted, it never disappoints, never misleads, never fails. — *J. Hudson Taylor.*

The church must pour herself out in helping and healing humanity before the nation will believe in her religion. — *G. Campbell Morgan.*



#### Conference on Missions

What first stimulated your interest in missions? (Brief answers to this question may guide missionary committees in making the meetings of practical benefit.)

Can all members be interested in the study of missions? How, or why not?

What phase of missions proves the most interesting and helpful, home or foreign?

How much detailed information should be presented in the meeting?

Would it be wise to substitute for the monthly topic plan a continuous course of reading for eight or ten consecutive meetings in place of a study class? Or

could this plan with one meeting a month be wisely adopted for four or six months?

Is your society's missionary meeting a success? Why or why not? (Be frank; others may have solved your difficulty or may profit by your success.)

Should plans be so arranged that the chairman of the committee or some one person should lead every meeting? If so, what is the work of the committee?

Has your society a well sustained mission fund? How is it maintained?

Does your society undertake any special work? What?

Are personal letters from missionaries calculated to arouse admiration or pity? What is your general value to the society?

What are the advantages of missionary study in young people's societies?

What are the characteristics of a model study class?

What successful courses of mission study have been prepared?

How to secure a missionary library and get it used?

What methods have been successfully used for circulating missionary literature?

What are the defects of our missionary meetings and how can they be overcome?

What is the relative value of having a new topic for each missionary meeting to that of studying one topic or country for successive meetings?

How can people be secured and prepared to take part in the missionary meetings?

How can we secure variety in programs?

What "Helps" can be obtained at the Baptist Headquarters?

What can be done to promote private intercessory prayer for missions?

What are the advantages of a prayer circle?

What is the value of definite prayer for individual missionaries, stations, etc.?

What can be done to promote united prayer for missions?

What can the local society do to increase the funds of missionary boards?

How can we promote Scriptural habits of giving?

Is it best to secure pledges from members for the mission funds?

What should be the result of this conference?

### How One Mission Circle Does Its Work

#### A Good Example to Follow

Our annual meeting is held in February. This gives us one month before the books close at headquarters to gather in any still unpaid subscriptions or special offerings, and to make sure that our obligations are fully met. We make an effort to meet these obligations quarterly, but as yet are not always successful in doing so.

The annual meeting is one of the most important of the year, and a special invitation is sent to every woman in the church and congregation. This meeting is always held in the home of the pastor. A fifteen cent supper is served and much is made of the social features. The program includes a full report of all work undertaken during the past year, and a policy for the coming year outlining in detail the work of each department. The officers are elected, and later act as the program committee for the new year. If letters have been received from former members or from missionaries, they are read. At the end, in a solemn service we rededicate ourselves, our time, our money to the Master, and go forward into our new year with a new sense of our obligation and privilege in His service.

Many of our regular meetings are held at the homes of the shut-ins and aged members of the church, that they may have the privilege of attending at least one meeting during the year. We often solicit the use of automobiles to bring those who otherwise could not attend.

The devotional exercises form an important part of our program. These are always in charge of the vice-president, who aims to make them varied and in the largest degree helpful. The Scripture is carefully selected and thoughtfully read by one person, or each one present gives a verse of thanksgiving or quotes a favorite passage. At other times, we come prepared with verses which would make helpful mottoes for our Circle for the new year, or suggest suitable new year's missionary resolutions.

A great deal of emphasis is laid upon prayer. If any of our members are sick, special prayers are offered for their recov-

ery and a special committee appointed to call, or notes of remembrance are written. Sometimes a postal card shower is given them or flowers sent.

We select a membership committee at the annual meeting whose duty it is to invite every lady of the church to become an active member of the circle. In addition to this, three times during the year, in February, July and November, special invitations are sent to each member of the church and congregation to attend our meetings. At each monthly meeting we have ladies volunteer to telephone, send postal cards, or personally notify others of the next meeting. The person who is to lead in the lesson at the next meeting, a month preceding selects different members to prepare the various parts of the study. Besides increasing the interest this helps the attendance, as when one is responsible for a part of the program she feels the necessity for being present and is also interested to bring friends.

For three years we have had a Mid-Summer Christmas Tree. We use an evergreen on the lawn of one of our members, decorating it and putting on the gifts as we do in our homes at Christmas time. Last summer we used an artificial tree, placing it in the center of a table in the church. Pictures and postal cards showing life in India were pinned up all about the church and everything made as oriental and attractive as possible. Underneath the tree were heaped the gifts. These included subscriptions to the Ladies Home Journal and some other magazines, together with pieces of hand embroidery and other dainty articles as personal gifts to the missionary, besides innumerable smaller articles for her personal use, for the children in her school and for her work. This year the Sunday school had a procession and gave little gifts for the children in Burma.

Another departure made by our circle last year was the taking charge of a Sunday evening service in July. At this time three splendid addresses were given by ladies on the following subjects — Ann Hasseltine Judson, The Burma of Yesterday, and The Burma of Today.

During the autumn months, Home Mission Period, we prepare our Home Mission

box. This is usually sent to some missionary pastor's family in our own state as we are on the frontier. We interest the primary department of the Sunday school in the baby of the family, the little girls' classes in the other children, the young men and young women classes in the young people of the family, while the older members try to supply the needs not otherwise met for the whole household. Some of the housewives contribute fruit, and our aged and shut-ins piece quilts and do other kinds of hand work. The members of our circle take responsibility for presenting the needs of this family to the various departments of the Sunday school and for following up the work until the box is sent. One Sunday school class usually volunteers to make Christmas candies for the box. The box is packed at our Thanksgiving meeting, which is a special praise service.

We have found it most valuable to make the study in our circle as concrete as possible by comparing the conditions of women in our various mission fields with our own conditions. We have a great deal of free discussion in our meeting, exchange of ideas, and all feel free to ask questions.

MRS. C. E. PARK.

Watertown, S. D.

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#### A Letter from Cuba

Mrs. A. G. Lester's little niece Gwendolyn was the recipient of a letter all her own from Miss Mabel V. Young, of El Cristo, Cuba. Miss Young had spent a vacation with Gwendolyn and her sisters at Channel Lake and the little folks remembered her with much affection. Gwendolyn is glad to share her interesting message from Miss Young with other girls and boys whose fathers and mothers read *Missions*.

*Dearest Gwendolyn:* I was ever so glad to receive your dear little letter and to know that you had not forgotten me. What a big girl you must be! Are you and Virginia the same size, or are you taller? You must be learning a great deal, for you write an interesting letter. I

## MISSIONS

wonder if you ever go to Channel Lake any more. You can probably swim like a fish by this time, if you go in the water as much as you used to. The school girls here love to go to the river, but they have no water wings, so I am afraid to let them go in bathing where it is at all deep. It is fun to get a bamboo pole in the water with you, for it is almost as good as wings to keep you floating.

Not very long ago I took twenty of the girls on a picnic to another town which is about six miles away. We got pretty tired before we reached the place, but the parents of one of our girls live there and they had a fine hot dinner for us. We had roast pig, rice, beans, eggs, beef stew, then about five kinds of fruit and some cake for dessert. This is considered a fine meal in Cuba, although you might not like it. Do you like soft-boiled eggs better than you used to when you were four years old?

Last Friday night we had an entertainment all in English. It was very good but some of the words did sound funny as these children pronounced them. The girls in my class gave a little play called "Aunt Matilda's Birthday Party," and it was very interesting. A class of boys had a spelling match with girls about their age, but the boys won.

Did you skate much this winter? I used to like to skate on the Mississippi River when I was about your age.

I am sorry your mother did not come through Cuba last winter on her way home from Panama. I should be glad to have that picture of you and Virginia. Don't forget to send one if you can.

I expect to sail for New York the thirtieth of May, then go home to Des Moines for my vacation. Give my kindest regards to your mother and Virginia and Dorothy. With love your friend,

MABEL V. YOUNG.



### Suggested Topics for Discussions or Papers in the Circle Meeting

#### THE AMERICAN INDIANS

1. By what right did our forefathers settle in America?
2. To whom did the country belong?
3. Who are the real "native Americans"?
4. Were the Indians making the most of their resources?
5. How did the early settlers get along in their relations with the Indians?
6. Can you name any treaties that our government made with the Indians that were violated by the Indians?
7. What Indian traits constitute a good foundation of character?
8. What difficulties do Indian young people find on returning to their homes from distant schools?
9. What can the Christian school do that the government school cannot do?
10. Can a strong character be developed in laziness?



### Prayer Calendar for June

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates:

June 8.—Miss JETTIE JENSEN, missionary among Scandinavians, Fargo, North Dakota. Mrs. KATHERINE S. WESTFALL, Corresponding Secretary, W. A. B. H. M. S., Chicago, Ill.

June 12.—Mrs. MARY FLOWERS, missionary among negroes, Nashville, Tenn. Miss HANNAH B. RITZMAN, missionary among Germans, New York City, N. Y. Miss HENRIETTA WRIGHT, missionary among mill and mining populations, Greenville, S. C.

June 14.—Miss MABEL YOUNG, missionary teacher, El Cristo, Cuba.

June 15.—Mrs. TERESA PEREZ BEDDOE, teacher in Escuela Bautista, Mexico City, Mexico.

June 17.—Miss CARRIE O. MILLSPAUGH, District Secretary for the Pacific Coast, Portland, Ore.

June 18.—Miss FLORENCE BURNETT, worker among negroes, Nashville, Tenn.

June 19.—Miss SUE O. HOWELL, general worker, Oklahoma City, Okla. Mrs. S. F. STEWART, general worker, Milwaukee, Wis.

June 22.—Miss MAB JENKINS, missionary among Italians, Camden, N. J.

June 25.—Miss MAY W. CURTIS, teacher in Mather School, Beaufort, S. C.

June 29.—Miss JENNIE JERF, missionary among Scandinavians, New York City, N. Y.

July 4.—Miss MILDRED M. JONES, missionary among Slavic races, Detroit, Mich.

July 7.—Miss LYDIA M. NICHOLS, missionary among Italians and Jews, Lawrence, Mass.

July 8.—Miss EMMA CHRISTENSEN, missionary among Indians, Auberry, Cal. Miss EDNA ODEN matron, Wyola Indian School, Wyola, Mont.



### New Appointments

#### NEW STATE DIRECTORS

Pennsylvania (Western) — Miss Martha Coen, Homestead (Y. W. & Ch.).

#### NEW ASSOCIATIONAL DIRECTORS

California (Northern) — Sacramento River Association, Mrs. J. C. Garth, Willows.  
 Indiana — Freedom Association, Mrs. A. C. Deere, Waveland.  
 Massachusetts — Salem Association (Y. W. & Ch.), Miss Lucie Gardner, Salem.  
 Michigan — Shiawassee Association, Mrs. C. J. Ganssley, Vernon.

Nebraska — Grand Island Association, Mrs. R. R. Coon, Grand Island.  
 New Hampshire — Portsmouth Association, Mrs. Edith M. G. Campbell, Hampton Falls.  
 New York — Chemung River Association (Y. W. & Ch.), Mrs. E. E. Ellison, Wellsburg; Long Island Association, Mrs. R. L. Jones, Brooklyn; (Ch.) Mrs. Orrin R. Judd, Brooklyn; Southern New York Association, Mrs. Samuel Taylor, New York City.  
 Ohio — Mansfield Association, Mrs. S. S. White, Bucyrus; Trumbull Association, Mrs. Clement Hall, Youngstown.  
 Oregon — Mrs. O. P. M. Jamison, 582 Main St. Portland.  
 Pennsylvania (Eastern) — Harrisburg Association (Y. W. & Ch.) Miss Catherine De Vont, Harrisburg.  
 Mrs. J. G. Walker, 649 No. 40th St., Philadelphia.  
 Rhode Island — Mrs. J. L. Peacock, Westerly.  
 South Dakota — Mrs. J. S. Schroeder, Pierre.  
 Utah — Mrs. C. J. McNitt, 1558 S. 5th East St., Salt Lake City.  
 Vermont — Mrs. J. A. Greenwood, Chester.  
 Washington — (Western) Mrs. H. W. Foster, 302 Olympic Pl., Seattle; (Eastern) Mrs. Phebe H. Sawyer, 410 Lindelle Block, Spokane.  
 West Virginia — Mrs. W. B. Pimin, Philippi.  
 Wisconsin — Mrs. Minnie Moody, 419 Sterling Pl., Madison.  
 Wyoming — Mrs. George Van Winkle, Cheyenne.

STATE DIRECTORS OF YOUNG WOMEN'S AND CHILDREN'S WORK

California (Northern) — (Y. W.) Miss M. Ella Marshall, Corning; (Ch.) Mrs. W. D. Johnston, 4136 E. 18th St., Oakland. (Southern) — (Y. W.) Mrs. W. Leon Tucker, 2009 E. 2d St., Los Angeles; (Ch.) Mrs. J. S. Berry, 383 7th St., San Pedro.  
 Colorado — (Y. W.) Miss Mabel S. Gurley, 4589 Newton St., Denver.  
 Connecticut — Mrs. Wm. T. Thayer, 39 Curtis Ave., Wallingford.  
 Idaho — Miss Pearl Lowry, Buhl.  
 Illinois — (Y. W.) Mrs. Harvey A. Bush, 700 Bowen Ave., Chicago.  
 Iowa — (Y. W.) Mrs. E. M. Jeffers, 265 W. 11th St., Dubuque; (Ch.) Miss Mary P. Denny, Box 298, Council Bluffs.  
 Kansas — Miss Maud A. Saunders, Liberal.  
 Maine — (Western) Mrs. H. W. Noyes, 81 Spruce St., Portland.  
 Massachusetts — (Eastern) Mrs. Artemas B. Upham, 66 Greenleaf St., Malden; (Western) Mrs. J. C. Porterfield, Holyoke.  
 Michigan — (Y. W.) Miss Edith Barley, 276 Hancock Ave., W., Detroit; (Ch.) Mrs. Charles G. Hampton, 24 Blaine Ave., Detroit.  
 Minnesota — (Y. W.) Miss Evelyn Camp, 2530 Pleasant Ave., Minneapolis; (Ch.) Mrs. Everett Irwin, Station F, R.F.D. 1, Minneapolis.  
 Montana — Mrs. Thomas Stephenson, Helena.  
 Nebraska — Miss Jennie Hall, 221 S. 28th St., Lincoln.  
 Nevada — Mrs. N. B. Epperson, Sparks.  
 New Hampshire — (Y. W.) Mrs. D. H. Goodell, Antrim.  
 New Jersey — Mrs. A. L. Kennelly, 108 Holly St., Cranford.  
 New York — (Eastern) Mrs. Eddytha B. M. Knight, 8 Madison Pl., Albany; (Western) Miss Louise N. Robinson, 273 Alexander St., Rochester.  
 Ohio — (Y. W.) Miss Florence K. Campbell, 355 Colonial Arcade, Cleveland; (Ch.) Mrs. W. M. Hardman, Yellow Springs.  
 Oklahoma — (Y. W.) Mrs. L. C. Wolfe, Shawnee; (Ch.) Miss Mattie Curtis, 1506 W. 26th St., Oklahoma City.  
 Oregon — Miss Elizabeth Merrill, Albany.  
 Pennsylvania — (Eastern) Mrs. L. M. Hainer, Ambler; (Western) Miss Martha Coen, 116 E. 3d Ave., Homestead.  
 Rhode Island — Miss Maud Nichols, 29 Portland St., Providence.  
 South Dakota — (Y. W.) Mrs. Martha E. S. Coon, 1308 Norton Ave., Sioux Falls; (Ch.) Miss Emma B. Yourdon, Huron.  
 Washington — (Western) Mrs. Henry Elliott, Jr., 315 Central Building, Seattle.  
 Wisconsin — Mrs. Henry Lindsay, 296 Prospect Ave., Milwaukee.

DISTRICT SECRETARIES

New England — Miss May Huston, 615 Ford Building, Boston, Mass.  
 Middle States — Mrs. Reuben Maplesden, 4114 Pine St., Philadelphia, Pa.  
 Middle West — Miss Ina Shaw, 1214 E. 6th Ave., Topeka, Kan.  
 Pacific Coast — Miss Carrie O. Millspaugh, 308 Y. M. C. A. Building, Portland, Ore. Secretary, for Young Woman's Work — Miss Helyn O. Henry, 2969 Vernon Ave., Chicago, Ill.



WANTS OF MISSIONARIES

CITY MISSIONS

Miss Ada Shepherd, Eureka, Utah. — Pieces of cotton huckaback toweling for sewing class.

GERMANS

Miss Ida H. Weeldreyer, 600 S. 6th St., La Crosse, Wis. — Basted handkerchiefs, aprons.

INDIANS

Mrs. Mollie Garner, Indian University, Bacone, Okla. (freight and express, Muskogee) — Table and bed linens.

Miss Elizabeth G. Glick, Reno, Nev. — Organ, white thread No. 30, cut patchwork.

Miss Ida Woffard, Lodge Grass, Mont. — Kindergarten scissors, manila drawing paper, basket reed.

Miss Bernice Foulke, Saddle Mountain, Okla. (freight and express, Mountain View) — Kindergarten and construction paper and material.

Miss Emma Christensen, Auberry, Cal. (freight and express via Elprado) — Quilt linings, floss.

Miss Alice Steer, Lodge Grass, Mont. — White cotton for quilts, quilt pieces — not basted, fancy pictures.

Miss Myrtie Raynor, Polacca, Ariz. (freight and express, Winslow) — Calico, unbasted patchwork.

Miss Mary A. Brown, Fallon, Nev. — Torn carpet rags of bright colors for rugs, cut unbasted patchwork, thread No. 30, Sunday school color work, crayons and prick card material.

ITALIANS

Miss Alice Jameson, 37 Jefferson St., Barre, Vt. — White muslin for aprons, tools for boys' club, work-hammer, saw, compass, square, screw driver, pliers, smoothing plane.

Mrs. Marie C. Conversano, 830 E. 163d St., New York City, N. Y. — Dolls, toys.

Miss Helen Story, 629 State St., Bridgeport, Conn. — Small chairs for Primary children.

MILL AND MINERS

Miss Melissa A. Perry, Box 213, Oak Hill, W. Va. — Basted handkerchiefs, white thread No. 40 and 60, needles.

NEGROES

Miss Henrietta Bedgood, Baptist Academy, Dermott, Ark. — Bedding, table linen, Bibles, screens.

Miss Dixie Williams, Hartshorn Memorial College, Richmond, Va. — Bedding.

Miss Olive Warren, Benedict College, Columbia, S. C. — Reference books, good books of stories and poetry for girls' library.

Miss S. A. Blocker, Florida Baptist Academy, Jacksonville, Fla. — Cots and mattresses for hospital room, adjustable dress forms, material for practical work, machines.

Mrs. Belle C. Mebane, 814 London St., Portsmouth, Va. — Hymn books, temperance literature.

Miss Etta Versa, 2309b 8th St., N. W., Washington, D. C. — Gospel tracts.

Miss Julia A. Watson, 2021 Marion St., Columbia, S. C. — Basted garments for children.

SLAVIC RACES

Miss Blodwin Jones, 1201 Hillside Ave., Edwardsville, Pa., via Wilkesbarre — Sunday school song books, temperance literature and pledge cards.

Miss Nathana Clyde, 2110 Quindaro Building, Kansas City, Kan. — Clothing for women and children.



# WESTERN WOMAN'S WORK FOR FAR EASTERN WOMEN

## A Word of Appreciation

BY MARTHA H. MAC LEISH



WHEN the material for the May number of *MISSIONS* was prepared and sent to the editorial sanctum, we did not yet know the financial outcome of our year, and therefore, late as it may seem, this is our first opportunity to express in these pages the joy and thankfulness which we feel over the splendid results for the year 1913-14. Truly, "the Lord hath done great things for us whereof we are glad."

It is not simply that we had money enough to close the year without debt, and with a small balance which could be used to grant some things most desperately needed which we had refused through fear of debt; it is quite as much, perhaps more, the joy of knowing that we have so loyal and devoted and able a body of women scattered all over our great territory. Women, the Board of the West thanks God for you. Without your zeal and faithfulness these results could not have been reached. We realize fully that plans made in our office, no matter how wise and far-reaching, would amount to very little without our efficient organization, the great body of loyal women who fill the places of responsibility, and everywhere the faithful women in the circles. The missionaries on the foreign field, whose work you have so nobly supported; the women and children in non-Christian lands, whom you are bringing to the light; the officers of this Society, all join in saying from our hearts, "We thank you."

And surely we cannot forget our thanks to God. All the year we have prayed

definitely for our budget, that we might secure it and close our year without a debt. Now that God has answered our prayers, let us take time to thank Him. We know that He loves to receive our thanks. It is His due, and yet, do we not sometimes fail at this point? "Be thankful unto Him and bless His name."



## Again, "On to Boston"

Have you planned to send your delegates? We do so hope that just as large a number of local societies as possible will have this direct touch, through their own delegates, with the historic events which are to take place in Boston this month. You cannot afford to miss the accounts of the Burman centennial as given by those who took part in it, nor the reports of our mission work in Asia from those who have seen it with their own eyes; and surely you cannot afford not to have your society represented in the first sessions of the new Woman's Foreign Mission Society.

There will be things said and done there that you cannot get from the printed page alone; the presentation of the new Society, and the stating of its plans and policies by its President, Helen Barrett Montgomery, and its two Vice-Presidents, Lucy Waterbury Peabody and Martha Hillard MacLeish.

There will be a symposium of Travelers' Notes, telling us especially of our missionaries and their work. There will be important addresses by Mrs. Peabody, Mrs. Montgomery, Mrs. Safford and others, and there will be a beautiful service of consecration of the first missionaries to go out under the new Society.

Also we hope to make an opportunity somewhere for every woman who wishes

to meet and hear from all the women missionaries present, and all the women who went on the Burman Centennial trip.

It will be a feast of good things. Come.



#### The Completion of Incorporation

This constituency will be interested to know that on April 4, 1914, the act to amend the charter of the Woman's Baptist Foreign Missionary Society passed the Massachusetts Legislature. The following are the amendments:

Section 1. The name of the Woman's Baptist Foreign Missionary Society, a corporation duly established by law in this commonwealth, is hereby changed to Woman's American Baptist Foreign Mission Society.

Section 2 has to do with the power to hold property.

Section 3. The Woman's American Baptist Foreign Mission Society shall meet annually at such time and place as it may appoint within the United States of America.

Section 4. This act shall take effect on the fifteenth of May, nineteen hundred and fourteen.

The steps necessary to complete the union were as follows. At its annual meeting, April 28 and 29, the Woman's Baptist Foreign Missionary Society adopted the constitution prepared at Detroit last May, and nominated the body of officers there nominated. The following week, May 6 and 7, the Woman's Baptist Foreign Missionary Society of the West acquiesced in that action, and voted to turn over to the Woman's American Baptist Foreign Mission Society, on the fifteenth of May, 1914, its work and its holdings. By this process our new Society came into being on the above date, with Mrs. W. A. Montgomery as its President, and the other officers as nominated at Detroit; with its membership the combined membership of its two predecessors, its resources their combined holdings, and its responsibilities the two great works that have heretofore been carried on by them. It is this Society that is alone responsible for the specific work among women, girls and young children in all

the non-Christian lands in which American Baptists are working.

We have a worthy heritage from the past, a great work calling us from the future. Let us gird ourselves with new zeal, reconsecrate ourselves to our Master and His cause, and "press toward the mark."



#### Our Districts

Four of them have had their first annual meetings, and a fifth is in session as we go to press. Reports, far from adequate because of limited space, follow.

The Atlantic District, true to its place in the alphabet, was first to meet in Detroit last May, first to organize, first to hold an annual meeting and will always be first in the hearts of its countrywomen in its own three states.

Its original Home Vice-President sends the following Post-Card Impressions of its first annual meeting.

You ask for a brief expression of my "Impression" of the Atlantic District meeting. In a word, it was — auspicious! In attendance, spirit and enthusiasm it augured well for the new District work. Young women in white, wearing the District color, greeted us as we entered and directed us to the Registration and Credential tables where we quickly exchanged names and credentials for lavender badges and were ushered into delegates' seats in the main auditorium. About the pulpit railing was the color of the general Society, caught up with great bunches of violets and backed with tall palms; the effect was beautiful. Miss E. B. Clapp, president of the Woman's Mission Circle of the church, greeted us with gracious welcome, and on behalf of the women of the church presented to the president of the District, herself a member of this church, a basket of violets, as a token of their love and esteem. The welcome was complete — let others tell of the delightful program which followed. — A VIVACIOUS VISITOR.

The first annual meeting of the Atlantic District was marked by two very important things. It was clearly demonstrated that the women of this District are to become a unit of great power in the work;

and second, more than ordinary ability was shown in the preparation and management of the program.—A DOCTOR OF DIVINITY.

The meeting did certainly repay me for leaving my babies for the first time. I went with a little feeling of uncertainty at exchanging an old beloved order for such solemn responsibilities; but there in the morning Board meeting were the women so dearly familiar in the old order, quite able to bear the new responsibilities and wholly responsive to the opening message of joy in sacrifice. I did so like "the First Annual Meeting." Wasn't it remarkable for the large number of "interested young women" and for the happy spirit of good fellowship that pervaded it? I carried home the thought of that best gift we have to offer the National Board—our missionary, and her joyfully pledged outfit, passage and salary as a blessed promise of great things to come.—A YOUNG MOTHER FROM A DISTANCE.

In future years one of the pleasantest memories of the first annual meeting of the Atlantic District will be that beautiful scene, "The Passing of the Old Society and the Planting of the New," when the gracious, gentle presence of our dear Mrs. Love, surrounded by the representatives of the various states, was so sweetly given to the young, new spirit. It formed a picture never to be forgotten.—A VOICE FROM THE FARM.

How cruel to ask for a post-card impression, when I could fill "foolscap." The attendance, how large! the personnel, how cultivated! the welcome, how true and warm! the workers, how courteous! the church, how beautiful! the program, how dainty in appearance, how masterly in preparation! the officers, how strong and sweet and sincere! the movement, how steady and jarless! the appeal for the thousand dollars for the new missionary's outfit, passage and salary, how effective! the response, how ready and generous and adequate! the Transition Exercise, how unique and beautiful! the address, how effective! the "Setting Apart Service," how tender and appealing! the candidate, how faith-filled and ready! the spirit, how united! the enthusiasm, how

widespread! the whole, how perfect! How just what the first annual meeting of the Atlantic District should be!—AN OPEN-EYED ON-LOOKER.

I was especially impressed with the new officers; and felt that we were surely guided of God in the selection of those very capable women. As I listened to their reports, I silently thanked the Lord that He had put it into their hearts to give themselves to His service—each one so well equipped for her special office.—A DELAWARE DAUGHTER.

What a beautiful meeting it was! And what pleasant memories we shall carry of the first annual meeting of the Atlantic District! The beautiful exercise planned to illustrate the "passing of the old and the planting of the new," with dear Mrs. Love as its central figure, and Mrs. Mason's strong address, will not soon be forgotten. And then our new missionary! How proud and grateful we are to have this lovely young woman in this our first year as a District! The tender service of consecration when every heart was lifted in prayer for dear Miss Culley brought a fitting close to the beautiful meeting. The keynote of the day was Christian fellowship; and we parted believing more firmly than ever that the women of the W. A. B. F. M. Society are the best women in the world, and that the officers of the Atlantic District are the finest anywhere.—A PLAIN WOMAN.

#### NORTHWEST, WEST AND EAST CENTRAL DISTRICTS

The Northwest District held its first annual meeting in Minneapolis, April 14-15. The meetings were full and inspiring. At their executive sessions the Board of Managers studied the task, methods of work, and workers. A most helpful and stimulating conference on plans was participated in by a great many women. A deep, earnest spirit of prayer and consecration was manifest. A Standard of Excellence was adopted and plans for the dissemination of missionary information throughout the entire church. Rev Franklin Sweet of Minneapolis and Rev. Wm. Hill of St. Paul, just returned from



NEW SCHOOL BUILDING, NOWGONG

the Judson Centennial, stirred the evening audiences with illuminating and convincing reports of what they had seen.

The West Central Board of Managers met in Omaha, April 16th, with representatives from Kansas, Nebraska and Iowa. No women ever gave more careful and serious consideration to the work than did the group that met around the table in the Y. M. C. A. Building in Omaha. Plans and methods for the stimulation and development of the whole church were considered. Problems and difficulties were faced; the task was studied from every aspect, and the women manifested both courage and consecration and an utter dependence upon God. A strong effort will be made to reach the untouched membership of our churches, the thousands of women and girls who are having no share in this great work.

The East Central District met in Dayton, April 21-22. Here again a splendid body of women gave careful consideration to the development of their district, educationally and spiritually as well as financially. A Standard of Excellence was considered and the work planned with great skill and enthusiasm.

We congratulate all these districts on the splendid women who constitute their Boards and officers. Now for a year of remarkable results.

#### News from Nowgong

TOPITJURI TEA ESTATE,  
NOWGONG, March 12, 1914.

#### DEAR FRIENDS:

This has been a choice year for district work. I have been able to tour longer, visit a larger number of villages, hold more Bible classes than in any previous year. For all my privileges as an evangelistic worker, I praise the One who sent me here, and is with me as my strength and guide. Without Him, I can do nothing.

I have a map of the district. I wish you were here to peep over my shoulder and note the small area covered by my several hundred miles' traveling. The area yet untouched represents thousands of homes where women and children are waiting for the gospel light. I have been here in Nowgong district almost eleven full years and I am still on the border of things, so far as reaching all the women and girls in our district is concerned. Our district population is 303,596. Christians number 1,373. Over against these figures we must put Hindus 177,791, Mohammedans 15,689, and Animists 108,067.

The Christians need teaching and training, and beautiful work it is, too; but the Hindus, Mohammedans and Animists are looking to us for enlightenment as never before. In every heathen

village visited I was repeatedly invited to come again; I was also asked why I had not called before. One woman said, "You have been so long a time in this district, and I see you and hear you tell this Jesus religion for the first time!"

There are, according to the 1913 census, 22,298 girls of school age in our district: but only 587 or 2.6 per cent actually attend. Of these, 200 are in our town school. I believe my visits to the village girls' schools will do much to increase attendance. The personal touch over here is just as magnetic and potential as at home. One little miss remarked, "Last year when you came to our school, I trembled; but now that I know you [second visit] I love you. I am not a bit afraid." Thousands of women and girls have not yet heard of a Miss Sahib. They are secluded, and traveling out of the question for them. Thus you see I must go to them; our little women must go with the message that if accepted will bring smiles to their faces and peace to their hearts.

I am praying that women will come forth from somewhere to train for Bible work. Humitra, our tried and true Assamese worker, is not well and will not be able to do any more touring. She

confines her efforts to the station. Amundi, another Assamese worker, is also delicate, not able to rough it in the district. She has been with us only three years. I have no one capable, strong and adapted for village work. This year I took little girls with me. I found them helpful in making quick acquaintances and firebrand friendships with the heathen girls, which paved the way for the pale Miss Sahib.

ANNA E. LONG.



#### Personals

Word has come at last from Miss Beulah Bassett at Suifu under date of February 25th as follows: "I am home again, but you simply cannot know how intensely happy I have been every moment since last Friday when we came sailing up the Yangtse in sight of this big walled city! Chinese and foreign friends came down to meet us, and our party rode up into the city in sedan chairs to the accompaniment of firecrackers. It was a perfect day and even the Chinese seemed happy and smiling. There was hallelujah in my heart."

Last March eleven young women were graduated from our School at Sendai, Japan. One of them goes next year to



KINDERGARTEN ROOM IN NEW SCHOOL BUILDING, NOWGONG

Osaka for a Bible training course with Miss Mead. One is to train for college under Miss Converse in Kanagawa School. One remains at Sendai as Miss Acock's evangelistic helper, and one, the daughter of a Japanese pastor, hopes to take a normal course next year.

In her usual spicy vein Miss Crisemberry thus remarks on the pencil sketch recently written of her: "Have you read 'Mary Cary,' and do you remember where she says, 'In the shape and size of Mary Cary, but I see and hear so many things I never saw and heard before that I'd like to borrow a dog to see if he knows whether I'm myself or somebody else'? I could easily understand the sentiments that prompted this expression when your letter came a few weeks

ago and those pencil sketches fell out. It seems rather impossible that the plain, ignorant school teacher, Edith Crisemberry, should be over on the opposite side of the world with one of the Master's choice bits of work committed to her. And yet it is the past and not the present that seems the dream, and palm trees and elephants, and white turbaned servants and brown babies, seem a more natural environment than the cottonwood grove and the country school of my childhood."

Miss Fredrickson, who has been working alone all this time in Rangoon, is seriously breaking in health, due to over-work. She has been ordered to the hills for the summer.



## OUR MAIL BAG

### GOOD NEWS FROM MOULMEIN

A week ago last Sunday nineteen of our school children were baptized. It was a particularly happy day, for half of them had come out from heathen influence. One was a sixth grade boy, the only one from a village in which there is not a single Christian. I have always felt especially interested in him because he comes from one of the only two villages that asked me to leave when with some Christians I went there on a preaching tour. We did not leave at once but went into a nearby house and showed our picture roll, sang a few songs and talked to them about Christ. It seemed as though our labor was all in vain, but two years later this little boy came to our school from that village. When I asked him whether he remembered my visit there he said, "You sang in my father's house."

His parents are strong, influential Buddhists and it was several years before he showed any interest in becoming a Christian. This year he has been much interested but was afraid to come out openly until just at the last, he made up his mind to confess Christ, come what

would. His classmates had organized a prayer band for him and there was great rejoicing when his decision was made known. He does not know whether his parents will receive him or not. But if they ill-treat him one of our Christians who lives in a village near there will take him into his home.

One little girl who was baptized has been staying with us since school closed as she does not dare to go home until she hears from her mother. Her older brother has gone home to see the mother. While writing this paragraph I looked up and saw the older brother coming in the gate. We hastened down to see what had been the result of his visit. He said, "When I told my mother, she didn't speak to any one for a whole day. But she longs to see her only daughter and has sent for her to come home." So Chay Yin, the little girl, has just come to say good-bye, so happy to go home to her mother.

We are anxiously waiting to hear from several other children who went home, not knowing what kind of a reception they would have. Pray earnestly for all these children that their faith fail not but that

each one of them may be a light in his or her own village. The parents of some of them may refuse to let them return to school. When we asked one little girl what she would do if her mother refused to let her come back, she said, "I'll cry and cry and cry and then she'll let me come." So, you see, America isn't the only country in which tears are an effective weapon.

I have never had so much joy in the work as I have had in the past few months. I am so thankful for God's calling me to it.

STELLA HARTFORD.

WHERE IDOL WORSHIP ABOUNDS

SWATOW, CHINA, March 6, 1914.

DEAR FRIENDS:

It is Friday night at Chaochowfu. I have been here nearly a week, away from the school, up in this greatest of our cities in this part of China. It is wonderful to be in the heart of real Chinese life, and to feel the throb of the city. But oh! so much worshiping of idols! All these months since I have come back, wherever I have gone, I have seen more idol worship than ever before.

Today as I visited in the homes of the children in our Christian school, I found many homes in which there are small shrines. And many people come from many places to worship there.

In one home the mother was sitting at a square table before the idol; she was supposed to be possessed by a spirit, and as the women pressed about her begging her to tell them whether or not their sons should go to "foreign parts," or begging her to give them a lucky day to do certain things (such earnestness on their faces!), she swayed her head back and forth, pressing the tips of her fingers one after another against the thumb, as if in counting. She answered the questions of the women, writing charms for them, and directing another woman, who wrote slip after slip of paper to be sold to the waiting women.

This spring I am teaching in the Women's School; the new building is fine. It is so good to have plenty of space and air and light, and dry rooms. Some of the

young women who used to be our best students, but have been away for several years, are back this spring. There are nearly forty women, and it is so good to be teaching them. Most of them are young, and all are working very earnestly. Beside their studies, they visit in the hospital, and in the nearby villages, and are teaching and working in various ways in the Sunday schools.

EDITH G. TRAVER.

HINDUS LOSING FAITH

I have just completed two years of service as an itinerating missionary, and yet I don't seem to have covered all the Ongole field. I was able during the year to visit 128 villages. No two do I find alike. Each has its own individuality, and its own interesting features, which makes touring not monotonous, or tiresome, but very pleasant and fascinating. Signs of awakening are marked.

The Hindus are fast losing faith in their religion. Many of their temples are a mass of ruins. Not long ago the ruins of one of them made a great impression on me. It was built of great slabs of granite and must have been a fine imposing structure in its day, but just a tiny seed of banyan had fallen between the stones of the wall. It developed into a tree and uprooted that temple and made it a mass of ruins, and there it lies today, unvisited and uncared for. So will the seed of the Gospel break down the walls of idolatry, superstition and caste, the three great barriers between India and Christ.

Where it has been hard in the past to give away Christian books, we are now able to sell them, and they are appreciated. Another good sign that we note among the caste people is their willingness to have us enter their homes. Very often when we are preaching in the streets, the women come and invite us in, and we always accept gladly; for it gives us a chance to get better acquainted with the people, learn more about their customs, and give advice. In this way we learn to love them too. In a Christian hamlet I make it a practice to visit every home.

SARAH KELLY.

## Missionary Program Topics for 1914

*January.* Adoniram Judson, Pioneer.  
*February.* American Baptist Missions in the Indian Empire.  
*March.* Our Work in the Farthest East.  
*April.* A Centenary of Baptist Missionary Organization.  
*May.* The Sunday School and the Church.  
*June.* The Colporter and the Country District.  
*July.* Partnership with God in the Kingdom Enterprise.  
*August.* Missionary Motives.  
*September.* The Commonwealths and the Kingdom.  
*October.* Social Aspects of Home Missions.  
*November.* City and Country.  
*December.* The American Indian as he is Today.

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### JULY SUBJECT: PARTNERSHIP WITH GOD IN THE KINGDOM ENTERPRISE

MAKE UP PROGRAM FROM THE RICH CONTENTS OF THIS NUMBER

## MISSIONS' QUESTION BOX

ANSWERS TO THESE QUESTIONS CAN BE FOUND IN THIS NUMBER OF MISSIONS

1. In what year was Adoniram Judson born?
2. When did Judson become a Baptist, and why?
3. How many years did Judson work in Burma before his first convert was made?
4. Who visited a cobbler in his shoe-shop and found him studying as he cobbled shoes?
5. Where did the Mexicans get the word "gringo," which they apply to Americans?
6. What new buildings have been dedicated in Porto Rico?
7. How long was Judson in prison?
8. Who was the "Heroine of Ava?"
9. What did the Burman woman mean who said, "That's the rest of it?"
10. What is the exact name of the new society in which all the women have united to do our Baptist mission work?
11. What did a little boy start, and what did he start it with?
12. How many Baptist churches are there now in Burma, and how many members have they?
13. Where is the Bengal-Orissa Mission?
14. What name did they give to the Judson party in the book of a palace in Tokyo?
15. What country is it that has 22,298 girls of school age in one district, and only 587 of them go to school?
16. What is the meaning of "Let-mayoon?"
17. When was the first Baptist Foreign Mission Society in America organized?
18. What was the name of the first Baptist magazine devoted to missions, and when was it started?

## Department of Missionary Education

CONDUCTED BY

Secretary John M. Moore, D.D.

### New Emphases in Missionary Promotion

BY SECRETARY JOHN M. MOORE, D.D.

**T**HE missionary enterprise is the supreme business of the church. But exclusive attention to missionary method—in the stricter sense of the words—is not the surest way to success. There are some fundamental problems that lie back of the awakening of missionary interest and the gathering of missionary money. Deepest of all needs is the need of a larger appreciation of and devotion to the Gospel itself. A more efficient church life must be developed or the missionary enterprise halts.

The United Missionary Campaign Committee of the Northern Baptist Convention, composed of our most experienced leaders in denominational missionary activity, has made this idea the foundation of its program and policy for the coming year. State, district and national leaders are addressing themselves to the task of helping the churches to become efficient by helping them in the solution of their most intimate and pressing local problems.

How can we win to Christ for service the lax and indifferent members of the church? How can we bring the unbelieving to faith and decision and active church membership? What ought the church to do to meet the social needs of its community and apply the Gospel to human life in all its relationships? How can we solve the church's own labor problem by securing for the minister a living wage? How can we prevent debt and get our missionary organizations free to go forward to world conquest? These questions are burdening the hearts of pastors and the earnest, thoughtful men and women who stand at their side in the churches.

The answer to these questions which our denominational missionary leaders is giving is a program of church efficiency which will touch church life at all these points.

How to get this program to the churches is another point at which a new emphasis is being given. For several years past, special campaign conferences and institutes have been the order of the day. These must continue to be used, of course. But the United Missionary Campaign Committee of Northern Baptists proposes to transfer the emphasis from *special* to *regular* meetings of the churches. The Association is our oldest Baptist organization of churches. It is the organization nearest to the churches. It is a delegated body of pastors and representative laymen and women. Hundreds of associations this year will place at the disposal of the national committee two or three sessions and that committee will provide a program of general church efficiency and uplift.

And this will be not the end but the beginning of the enterprise. From this associational meeting these influences are to flow out to all the churches. Each association, assisted by state, city, district and national workers, will plan to carry the gospel of efficiency out to every church in its fellowship.

General efficiency uplift, the use of the regular denominational organization, and a careful follow-up method to reach the last church—these are the new points of emphasis for the coming year.

Wherever you have an injustice incorporated into our corporate life, you have a challenge to the Christian Church.

The prime business of the churches is to Christianize the communities in which they live.



### American Baptist Foreign Mission Society

The Treasurer's report for the year ending March 31, 1914, shows a deficit of \$64,511.10, and a total accumulated debt of \$182,713.58. This increase in the indebtedness of the Society is not due to an increase in expenditures for missionary work, but to a decrease in contributions from churches, Sunday schools, young people's societies and individuals, as the following significant facts will reveal.

1. The budget approved by the Finance Committee at the beginning of the year was \$37,755.17 less than the budget approved at the beginning of the preceding year, and was exactly equal to the total receipts for budget purposes during that year.

2. Exclusive of amounts received and paid out by special direction of donors, and over which the Board had no control, the expenditures of the year were \$11,241.52 less than the Board was authorized to spend. In other words, there was that much of a saving in the budget.

3. The total payments for the year were \$49,226.01 less than for the preceding year, exclusive of specifics.

4. Home expenditures were \$7,011.94 less than for the year ending March 31, 1913.

5. Contributions from churches, young people's societies, and Sunday schools were \$56,839.59 and gifts from individuals \$14,610.81 less than during the preceding year, a total of \$71,450.40. The total actual receipts from these sources were \$96,774.89 less than was anticipated when the budget was made up a year ago by the Finance Committee of the Convention.

6. The total amount from sources outside donations (including legacies, etc.) was \$4,255.57 less than the corresponding amount of a year ago. There was a slight falling off in receipts from legacies and

income from funds. While this loss was a little more than compensated for by an increase in receipts from matured annuity bonds, other items in this class of receipts produced a net loss.

7. If churches, young people's societies, Sunday schools and individuals had given as much during the year just closed as they did during the previous year there would not only have been no debt for the year, but the accumulated debt of the preceding years could have been reduced by \$6,939.30.

A fuller statement of the situation will be issued later. For the present it is sufficient to emphasize the fact that while the Board of Managers, in hearty concurrence with the judgment of the Finance Committee of the Northern Baptist Convention and of the denomination, are endeavoring to keep the budget of expenditures within the limits of income that may reasonably be anticipated, and conduct the work on sound, Christian, business principles, it is evident that these measures alone will not prevent a recurrence of the debt. The details of a widely scattered work like that conducted by the Society must be planned for in advance. So large a falling off in contributions could not have been reasonably anticipated a year ago. The most serious aspect of the whole situation is that the churches appear to say through their diminished gifts that smaller and not larger expenditures shall be made for missionary work during the coming year, and that missionaries must again be disappointed in their hope for a strong forward movement, and this at a time of unparalleled crisis and opportunity throughout the world.

In the face of this verdict, and with a debt which is in no wise due to lack of careful planning and counsel with the authorized committee of the denomination, or to unwarranted advance in any direction, the only course left open for the

Board of Managers is in the direction of retrenchment; that is, unless the mere statement of these facts may arouse the denomination to a realization of the situation and develop a purpose to pay the debt and provide funds for the equipment and maintenance of splendid enterprises already established and greatly needing help.

FRED P. HAGGARD,  
*Home Secretary.*



#### Shanghai Baptist College Commencement

President Francis J. White says: We have just held our second college commencement. According to the old régime in China, the school year closes in January. In a few years we expect to graduate our classes in June as is done in America. Last year we graduated our first class of two men; one is now teaching in our college, the other is studying in Brown University. This year we graduated four splendid young men. Two of them will continue to study in the theological seminary, the other two are teaching but expect eventually to go to America for further preparation. One expects to continue teaching as his life work, the other will probably go into government service.

There were also 18 graduated from the academy connected with the college. All of these expect to enter the freshman class. Besides these we have 20 more applications for entrance into the freshman class, but because of our small quarters we are compelled to limit the size of the class to thirty. We do not believe our friends in America will let this state of affairs continue long but will give us the buildings and equipment necessary to meet our splendid opportunities.

I said this commencement marked the high water mark thus far for Shanghai Baptist College, but religiously and really the higher water mark was reached in two other meetings; one, two or three weeks before this time when as the result of a week's special meetings, twenty-two young men registered themselves as Christians. They are among the best of the non-Christian young men in the college, and twenty of them are from

non-Christian homes. Then perhaps the best meeting of all that we have ever had in the institution was the Wednesday night prayer meeting before commencement, when one after another of these twenty-two young men arose and told why he had been influenced to accept Jesus Christ. One young man said that two years ago when he came to the institution he was positively opposed to Christianity, but that gradually one thing after another had shown to him the excellency of Jesus Christ and his doctrine, until he was glad to receive it. This young man is peculiarly gifted as a speaker and we trust that he and others among these twenty-two will not only be Christians but will devote their lives to preaching the Gospel.



#### The Rest at Old Orchard

It is a pleasure to remind our missionary friends that the pleasant summer home given, under partial endowment, for use by tired missionaries of our Board is to be open this summer as heretofore, and will be ready for guests at the usual moderate rates very early this year, about July 1. The house is named "Minnie's Seaside Rest," and is under the competent management of Mrs. S. C. Gunn, to whom inquiries as to accommodations, etc., should be addressed, at Old Orchard, Maine.



#### Foreign Missionary Record

##### ARRIVED

Rev. H. B. Benninghoff and Mrs. Benninghoff, from Tokyo, Japan, at San Francisco, April 10, 1914.

Rev. A. C. Darrow, Mrs. Darrow and seven children, from Moulmein, Burma, at New York, April 15, 1914.

Arrived at Boston, April 20, 1914: Rev. R. B. Longwell, Mrs. Longwell and daughter Geraldine, from Impur, Assam; D. A. W. Smith, D.D., Mrs. Smith and daughter Anna, from Insein, Burma; Miss N. Agnes Robb, from Tura, Assam; Professor Harry E. Safford and Mrs. Safford, from Rangoon, Burma.

Miss Katherine Darmstadt, from Nellore, South India, and Miss Anna M. Linker, from Narsaravupet, South India, at New York, April 20, 1914.

Rev. Jacob Speicher, from Canton, South China, at New York, April 24, 1914.

Rev. Thomas Moody, from Lukunga, Congo, at New York, April 24, 1914.

Rev. A. H. Page, from Swatow, China, at San Francisco, April, 1914.

##### SAILED

Rev. H. F. Rudd and Mrs. Rudd from Seattle, April, 1914, for Ningyuanfu, West China.



## Items to Quote

¶ What is the origin and meaning of the word "gringo," which the Mexicans apply contemptuously to Americans? The doubtful story is now going the rounds that in our Mexican War in 1846 the favorite song of the soldiers was one of Burns's liltts, the chorus of which began, "Green grow the grasses, oh." The Mexicans caught the first words and made "grin-go" (pronounced *green-go*) of them; and in time this was applied as a name, and now is the common term. Where Americans call Mexicans "greasers," Mexicans retort with "Gringoes."

¶ The following remark of Dr. L. C. Barnes is worthy of serious reflection: "In a country where \$188,000,000 a year are paid by white slaves to their black-hearted masters, which of course is not the sum but the beginning of the count, we can speak only with great humility concerning the moral defects of society in Latin America." He is right in thinking that not immorality so much as instability is the chief defect of the Latin-American character.

¶ Prof. Steiner says that eighty per cent of our present immigration is Jewish and Roman Catholic. That is one of the strongest arguments for restriction that can be produced.

¶ Rev. Richmond A. Smith, who has made thorough study of the rural church work in Iowa, says that rural churches must use the serpent and dove method; and first, by making the church so vitally a part of the community life that it will commend itself to the cold, careless and sceptical. That is Christian common sense, and applies to the church anywhere and everywhere.

## A VETERAN WORKER

Rev. George A. Schulte has been for seventeen years superintendent of German Baptist Work for the Home Mission

Society. He and Mrs. Schulte celebrated their golden wedding at their home in Newark, N. J., recently, and were congratulated by about 250 friends. Five children and ten grandchildren were present on the happy occasion.

## A BOY WHO STARTED SOMETHING

The little church at Otay, California, with about fifteen resident members, struggled to maintain religious services with an appropriation from the Board equal to the amount given by the church for the pastor's support. The pastor and his wife had to live in rented rooms, inaccessible and uncomfortable. A little boy in the congregation, observing this condition, said he didn't see why the pastor couldn't have a home to live in like other people; he wanted to see a home built for the pastor, and would give a dollar himself. The wise suggestion and liberality of this boy stirred the members to action, and within a few weeks a comfortable five-room parsonage was built and practically paid for, friends contributing money, material and labor toward this purpose.

## WHAT A COLORED MINISTER DID

Two or three hundred colored people lived in Santa Barbara for several years with but little religious influence among them. A colored Baptist preacher began work there, organized a church of seventeen members, bought a lot costing \$800, and erected a church building costing about \$3,500 with a debt of only \$800 on the entire enterprise. All this was accomplished within twelve months. The pastor gave his entire salary to the building project, did much of the work himself, besides working for wages part of the time and giving what he could spare out of this. One woman who supports a family of several children by taking in washing contributed \$100 from her meagre earnings toward the building.



**An Ingenious Method**

Rev. S. Fraser Langford, B.D., pastor of the First Baptist Church of Sacramento, says: "I send you a photograph of an interesting scene in our Sunday school. The cross was made to receive one hundred and thirty-five dollars. Strips of card board fastened to the cross were perforated with a tinner's punch the size of a dollar, and as the scholars brought forward their offerings the superintendent, Mr. B. F. Mueller, and myself placed them on the cross, until \$144 in all were placed on the cross and at the base. These will be divided between home and foreign missions. The picture shows Mr. Mueller putting in the last dollar."



**A Work at Hand**

Every church should be a training institute. Every church should do more for the aliens who are "the least of these," the brethren of the Saviour, at our doors. Dr. Josiah Strong says we go a good ways in solving the "missionary problem"

by ministry to the immigrants, for their own sakes, and for the sake of their friends when they return to their homelands. Among these to whom we minister are the Italians and Chinese, and these are princes of patriotism, lovers of their own countries, and ever eager to return thither. Most eager of all are those who have come to have a saving hope in Christ. They want to return, not only because they are patriots, home-lovers, but because they want to tell of their new hope in Christ. They return from our shores with the Gospel in their hearts. They also need it in their hands. There is a famine of the printed Word in China and Italy, for different reasons. These who return are famine-breakers.

Now as to our duty. We must do more for the immigrants, and on their return home we must see to it that they are provided with the Scriptures in their vernacular.

I do not know how many churches are training these missionaries, and my acquaintance with work for our Chinese is scant; but I know of nearly or quite 400 Italian churches and missions in this country, of which at least 55 are Baptist. There might be more. There isn't a church that is training as many of these missionaries as it might. Am I not right? What are we going to do about it?

One thing, however, must be done. We must equip these Italian and Chinese Christians with the printed Scriptures to use on reaching their homelands. Every Italian Christian and every Chinese Christian should have this equipment before leaving, for these are our missionaries. Look to it! We who cannot go to China or Italy as missionaries—and would make but indifferent success if we could—can be represented there. Bibles in Italian and Chinese cost but little, and we should not let one convert depart without at least a dozen copies, which God will bless to His glory and the advancement of His kingdom.

W. H. MORSE, M.D.  
Hartford, Conn.



The number of Jews in New England is estimated at 250,000; 85,000 of them in Boston.



### "Life Line" Campaign Song

BY M. HARVEY YAGER

We are launching out the "Life Line" of our western Oregon,  
She will sail along the rivers, where none hitherto have gone;  
And will bring the "Blessed Gospel" to a "Dying Sinful Throng,"  
"For God is marching on."

(Chorus) — Glory, glory, to the "Life Line,"  
Hallelujah, for the "Life Line";  
Praise and honor, through the "Life Line,"  
"Our God is marching on."

We have manned her for the conflict of the right  
against the wrong,  
And we'll stand behind her Captain, as she  
bravely sails along  
Bearing tidings of Salvation, in this glad triumphant song;  
"Our God is marching on."

We are coming with the gospel that has never  
known defeat,  
We have sailed into the battle and will never  
more retreat,  
Till we've gathered in the lost ones, all to lay at  
Jesus' feet;  
"While God is marching on."

When at last the warfare's over and the victory  
is won,  
And aboard the "Old Ship Zion" we shall  
sail unto our own,  
There we'll sing the glad Hosanna, to our King  
upon his throne;  
"For God is marching on."

(Music, — "Battle Hymn of the Republic.")



#### A COLPORTER IN IOWA

Rev. F. N. Byram, colporter missionary in Iowa, writes as follows: The Lord of the harvest has greatly blessed in the work, which has been very much among Germans and Scandinavians. One conversion occurred at a wagon in a feed yard. A man observing the lettering on the wagon came to me and said, "I was raised a Quaker, but my brother is a Baptist preacher in Missouri, and I am interested in Baptist work. I am gray-headed, not a Christian,

but know I ought to be, and hope you will remember me in your prayers." Before he left the wagon I had the joy of seeing his face light up with hope, as he said, "Yes, I am now trusting in Jesus and my fear is all gone." "What a wonderful Saviour!"

#### SUNDAY SCHOOL GROWING INTO A CHURCH

*Deertrail, Colo.*, is about 100 miles east of Denver, and has been on the map as a railway station for many years, though so small as scarcely to attract attention of the tourists flying westward to the Rockies. The first religious services were held in the schoolhouse and there we organized the Sunday school, though we knew we were not at all welcome, even on Sunday. The saloonkeeper offered us a hall on the second floor of his building and there we held our first revival services and sought to create a community spirit, for this village, like most others in new countries, was a factional community. Their new edifice is the only church in the village or within a radius of many miles. The plains in all directions are settled and the village is in the center of what is known as the "Dry Farming Belt."

#### THE PLACE OF THE BIBLE IN THE DEVELOPMENT OF THE NEGRO RACE

This subject was assigned to S. N. Vass, D.D., Superintendent for Colored Work of the Publication Society at the religious congress held in New York City in connection with the Emancipation Celebration. This discussion proved most interesting and Dr. Vass says that "all left more determined to employ the Bible as a means of uplifting our people. It was pointed out that the principal need of our people is inspiration, and there is no book that inspires like the Bible. If there are large numbers of idle and thrifless ones among us, their answer is, What

is the use? A people as religious as Negroes are especially susceptible to discouragement if the Bible is made to teach that we are a cursed people. It was brought out in the discussion that not only does the Bible not teach that we are cursed, but rather just the opposite, for it tells of a race called Cush, which Josephus identifies with the Ethiopians, and this is generally admitted. Ethiopians are the ancestors of Negroes, and ancient history shows them an illustrious people, witness Diodorus and Herodotus, while Nimrod was the first to subdue the earth, according to the Bible. There is no way to overcome the mistakes of the Negro ministry of today that can compare with a study of the prophets of the Old Testament.

"But in addition to this help that comes to us as a people, there are individual needs that only the New Testament can supply. The New Testament standard must be our standard even if we are not Christians. The world demands it of us, and we cannot survive unless we develop a high type of character. If the spiritual nature and help of the Bible be ignored, the Book is still invaluable as literature and history. The fact is that God's Word is so filled with the Holy Spirit that one cannot grasp its true meaning and not be influenced by the Spirit. There is a preparation for this seed in the humiliation that is heaped upon our people and our peculiar sensitiveness to it. I find in and quote from the Bible what I wish to impress upon my people, for it is all in the Bible, and for just such a time as this and such a people as ours.

"I give my entire time to promoting Bible study among my people. I am convinced it is the best service that can be rendered. In institutes I start them off, and enroll them in classes under our Educational Department, and thus the work lives on after I leave. I seek to suggest the best methods of studying the Bible, but at the same time I am giving an interpretation of the simple Bible story in terms of the every day life of our people. This is the peculiar feature and where I do the best service after all. A long experience with our people is as necessary as a knowledge of the Bible itself to do this work, for really there is

no teaching the Bible apart from its application, and one must know the needs.

"Nearly all agree that this is the very kind of mission work our people need on the field. I do not put myself up as a teacher to preachers, but I simply sow beside all waters, and aim to help all who attend. The result is that since I am not after teaching pastors they generally come out and our meetings are well attended, and my humble efforts along this line are gradually telling. I get invitations to lecture before State Conventions, associations, schools of different grades, churches, Young Men's Christian Associations. I sometimes travel over a State under the direction of their secretary, who has made appointments at needy and influential places. I travel over the entire country, and my own people not only pay my expenses but make a contribution in each case to help forward the good work of the missionary department of the American Baptist Publication Society. Large numbers of our people are moving into sections outside of the South, and I am reaching them also, as well as those in the South."

#### CHAPEL CAR RESULTS

Rev. Walter J. Sparks, reporting his meeting at Carroll, Iowa, writes: "We helped the little church to get on its feet and secured a supply pastor who may become permanent. The church was about down and out. Mrs. Sparks organized a Sunday school class from the high school girls who were converted and secured as a teacher one of the most popular of the high school teachers, a woman whom we persuaded to join the church by letter. The Sunday school superintendent also joined by letter, and his Presbyterian wife, becoming convinced on the matter of baptism, has been baptized. Two families of Disciples who attended our meetings came into the membership and I baptized several young men who were soundly converted and who promise splendid service. There were others received also, and the prospects are bright. The church has a neat building, a fair parsonage, and can now pay a living salary to a fair preacher. Our people have been pastorless for nearly six years."

## ON THE BOOK TABLE

### Among the New Books

*By Nippon's Lotus Ponds*, Pen Pictures of Real Japan, by Matthias Klein, formerly missionary and government teacher in Japan, with opportunity therefore to know the country and people. Full of entertaining sketches disclosing the life of a country that is perennially interesting to the western reader. (Fleming H. Revell Co.; \$1 illustrated.)

*The Heart of the Bible*, for Young People, Parents and Teachers, edited by Ella Broadus Robertson. This is a book that parents will do well to place in the hands of their children. It gives connected readings from the Bible, following the American Standard Version, with headings that serve to illuminate the narrative. The selections have been made by Mrs. Robertson, the daughter of Dr. Broadus, with insight, and the book is undoubtedly the outgrowth of her own experience with her children. One who wishes to get a complete grasp of the Bible and to interest children in it will find this volume the best help. There are eight colored pictures in addition to the black and white full page illustrations. (Thos. Nelson & Sons; cloth \$1, limp leather \$1.50 net.)

*How Europe was Won for Christianity*, by M. Wilma Stubbs, is one of the books that should be in the missionary or Sunday school library of every church. Its value lies largely in its true breadth of treatment, and its fine portrayal of the leaders in the conquest through the centuries since Paul began with Lydia at the place of prayer in Philippi. (Revell; illustrated.)

*The New Baptist Praise Book*, an edition of which has been put out by the Publication Society, will be welcomed by many churches that wish a thoroughly good book with a moderate number of selections. The editors are Benjamin Shepard and Dr. William M. Lawrence, and they have brought together an admirable collection which includes the best hymns of the church. It is a pleasure to commend

such a book to our churches, as it must tend wherever used to cultivate the worshipful kind of congregational singing. (480 Hymns and Tunes, church edition, cloth, 75 cents; chapel edition, 350 Hymns and Tunes, 50 cents introduction price.)

*The Story of Phaedrus*, by Newell Dwight Hillis, pictures in charming style the manner in which a gifted Greek boy might have stolen from the house of a Greek merchant in Ephesus the papyrus roll which formed the unknown and long sought common source of the Gospels of Matthew, Mark and Luke. Here is chance for the literary skill and the scholarship of the Brooklyn preacher and writer. The reader will not find an uninteresting page, no matter what he may think of the theory. Dr. Hillis has made the early days of Christianity live again. (Macmillan Co.; \$1.25.)

*Bible Study in the Work of Life*, by Clayton Sedgwick Cooper, is the first of a series of four books designed for the practical study of the Bible in relation to problems of everyday life. Fifty distinguished scholars and councillors have aided Mr. Cooper in the preparation of the studies, which are designed to be used individually and also in classes in connection with the "World Wide Bible Study League." The practical character of the work is at once apparent. The author knows how to reach men and how to help the modern man discover the Bible, a work he rightly regards as supremely important. Each study gives first the words of the Bible itself on the topic presented, then the witness of men, next a brief summary of reasons, closing with questions for thought and discussion. The twelve studies in this volume include, Why Study the Bible, What is Christianity? Choosing and Conducting a Life Work, the Place and Use of Money, God's Laws for Happiness, also for Health, and Is Prayer Essential for Success? The pages are packed with suggestion and illustration. (Knickerbocker Press; \$1 net.)

## MISSIONS

## Financial Statements of the Societies for One Month Ending April 30, 1914

| Source of Income                      | Budget for 1914-1915   | Receipts for 1 Month | Balance Required by March 31, 1915 | Comparison of Receipts with Those of Last Year<br>1914-1915<br>Increase<br>Decrease |                                   |
|---------------------------------------|--|----------------------|------------------------------------|---|-----------------------------------|
|                                       |  |                      |                                    | 1913-1914   | 1913-1914<br>Increase<br>Decrease |
| FOREIGN<br>MISSION<br>SOCIETY         | Churches, Young People's Societies and Sunday Schools . . .  | \$9,278.40           | \$462,578.20                       | \$6,304.80  | \$2,973.60                        |
|                                       | Individuals . . . . .  | 1,692,008            | 298,307.92                         | 1,693.62  | 1,692.08                          |
|                                       | Legacies and Matured Annuities . . . . .                     | 2,174.58             | 113,257.42                         | 1,108.42  | 2,114.58                          |
|                                       | Income from Investments . . . . .                            | 5,519.54             | 58,355.46                          | 4,787.43  | 5,519.54                          |
|                                       | Specific Gifts, etc. . . . .                                 | 1,150.00             | 32,814.00                          | 206.00  | 1,150.00                          |
| Totals . . . . .                      |  | <u>\$985,127.60</u>  | <u>\$19,814.60</u>                 | <u>\$14,100.27</u>  | <u>\$19,814.60</u>                |
|                                       |  |                      |                                    |   | <u>\$5,715.87</u>                 |
| HOME<br>MISSION<br>SOCIETY            | Churches, Young People's Societies and Sunday Schools . . .  | \$3,823.17           | \$289,485.69                       | \$2,476.82  | \$3,823.17                        |
|                                       | Individuals . . . . .  | 601.65               | 124,398.35                         | 230.03  | 601.65                            |
|                                       | Legacies . . . . .   | 2,611.33             | 67,388.67                          | 1,040.00  | 2,611.33                          |
|                                       | Income of Funds, Annuity Bonds, Specific Gifts, etc. . . . . | 115,050.00           | 5,672.25                           | 109,377.75  | 5,672.25                          |
|                                       | Totals . . . . .   | <u>\$603,358.26</u>  | <u>\$12,708.40</u>                 | <u>\$590,649.86</u>   | <u>\$5,366.31</u>                 |
|                                       |  |                      |                                    |   | <u>\$7,342.00</u>                 |
| PUBLICA-<br>TION<br>SOCIETY           | Churches, Young People's Societies and Sunday Schools . . .  | \$1,520.08           | \$1,955.83                         | \$1,520.08  | \$1,435.75                        |
|                                       | Individuals . . . . .  | 1,076.07             | 1,054.51                           | 1,076.07  | 21.56                             |
|                                       | Legacies . . . . .   | 500.00               | 1,286.83                           | 500.00  | 786.83                            |
|                                       | Income of Funds, Annuity Bonds, Specific Gifts, etc. . . . . | 871.50               | 702.37                             | 871.50  | 166.13                            |
|                                       | Totals . . . . .   | <u>\$3,967.65</u>    | <u>\$4,999.54</u>                  | <u>\$3,967.65</u>   | <u>\$190.69</u>                   |
|                                       |  |                      |                                    |   | <u>\$1,222.58</u>                 |
| WOMAN'S<br>HOME<br>MISSION<br>SOCIETY | Churches, Young People's Societies and Sunday Schools . . .  | \$2,144.55           | \$181,875.45                       | \$2,144.55  | \$347.15                          |
|                                       | Individuals . . . . .  | 366.00               | 19,634.00                          | 202.75  | 163.25                            |
|                                       | Legacies . . . . .   | 131.00               | 11,869.00                          | 990.00  | 131.00                            |
|                                       | Income of Funds, Annuity Bonds, Specific Gifts, etc. . . . . | 21,680.00            | 1,097.62                           | 20,582.38   | 1,268.27                          |
|                                       | Totals . . . . .   | <u>\$237,700.00</u>  | <u>\$3,739.17</u>                  | <u>\$233,960.83</u>   | <u>\$4,258.42</u>                 |
|                                       |  |                      |                                    |   | <u>\$3,739.17</u>                 |
|                                       |  |                      |                                    |   | <u>\$510.40</u>                   |
|                                       |  |                      |                                    |   | <u>\$1,029.65</u>                 |